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THE SEPTUAGINT TRANSLITERATION
OF
HEBREW PROPER NAMES

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The Septuagint Transliteration of Hebrew Proper Names.

It may be well at the outset to indicate the limits of this thesis according to its essential purpose as originally planned. This explanation is made desirable by the fact that I shall not hesitate to turn aside as occasion demands to discuss briefly points of interest suggested in the course of study, though they do not bear directly on the theme. The plan was first to make a complete list of the proper names of the Old Testament as they are found in the Hebrew Text and in the Septuagint Version in parallel columns, arranged not alphabetically but by books. The former arrangement would have been better for general purposes, perhaps; but the latter is more useful in the plan of this essay as will appear in the course of the discussion. The labor involved in preparing this list has been greater than one could have foreseen, and it has not been possible for me to accomplish my original purpose. However the appended ^{lists} comprises more names than have ever been collected before, and they are practically as good for my purpose as a complete list, though in other directions much material for study would be furnished by a complete list. I have taken all the names in the Pentateuch, the ^{Isaiah,} prophetical ^{and Ruth and Esther} books, and the poetical books, having some therefore from each of the three great divisions of the Old Testament Canon. Except in a few cases I have not given a name but once, though many names vary considerably in the different parts

of the LXX.*

In the second place, I have noted the system of transliteration of the LXX translators, indicating their rendering of every consonant and vowel of the Hebrew. I have also noted their treatment of other features of the Hebrew language.

The object of this comparison is to see what light such a source throws upon the Hebrew language and upon the text of the Hebrew Bible. The results perhaps may seem meagre and disappointing, but we must recognize at the start certain difficulties which stand in the way.

In the first place, the text of both Hebrew original and Greek version are exceedingly corrupt. This statement already supported by abundant proof will receive some additional confirmation in this treatise. Then again the Massorites have reduced the language of a literature covering upwards of a thousand years as far as they could to one dead level. Oriental languages do not change as rapidly as the Occidental, but there were very great changes in the Hebrew during the period ^{from} of its rise, ~~of the zenith of its power,~~ ^{to} of its decay and extinction; yet in the Massoretic text, all differences are obliterated as nearly as may be. Furthermore, we have in the Old Testament not only the literature of many periods, but of ^{different} ~~many~~ peoples.

We have an old Amorite poem, the Song of Heshbon (Num. 21: 27-30),

* Examples cited will usually be found in the list under the passage referred to. In the few other cases reference must be made to the Biblical text or to other place in the list where the word occurs.

the ancient Sword-Song of Lamech (Gen. 4: 23, 24), from an unknown but certainly non-Israelitish source; then we have many pieces of literature from various parts of the Northern Kingdom, different tribes of which had their own peculiarities of speech. These all differed from each other but slightly as we may see from the close resemblance of the Moabite language to ^{the} Hebrew, but there were ^{originally} distinctions which have become so far effaced in our present Hebrew text, that it requires an expert to discover them.

Moreover the men who rendered the Old Testament into Greek were not thoroughly familiar either with the Greek or the Hebrew. They were men more learned in theology than in philology, and while we discover many traces of theological cleverness, linguistic blunders are much more abundant. Then again we must not forget the difficulties of their task even if they had been well equipped for it. With all our conventional contrivances, good scholars differ yet as to the proper rendering of Semitic proper names into languages of different characteristics. The Greek is a beautiful language in many respects, but its orthography shows its limitations as soon as we attempt to write Semitic names with it. And the translators did not adopt conventional contrivances which are considered necessary in modern use, such as ^vš, ḥ, ṭ, k, etc. It is probable, however,

that the effort was made to render phonetically rather than by any mechanical rules, and this is important for our purpose.

My desire was naturally to get the most original LXX text. As a rule I have assumed that the text which varied most from the MT was the most original, and have based my study largely upon that assumption. The Codex Sinaiticus (S) covers but a ~~small~~ ^{included in} small part of the books ~~covered by the lists; except the poetical~~ ^{are the de} ~~books.~~ ^{of H} The readings [^] are noted wherever they are of importance. The Codex Alexandrinus (A) has been corrected in most parts to agree with the MT or was originally made from ^x essentially the same text. I have noted scores of variations, and my statement will be abundantly justified by a perusal of the lists, especially in Joshua, Samuel and Kings. In these books as a rule A agrees with MT both in regard to the ^{names} ~~forms~~ themselves, where the consonants differ, and in regard to vowels where the vocalization differs. It is remarkable that in the book of Judges A shows marked independence as will readily be seen by glancing over the variations noted in the list, which ~~are~~ include everything of importance. The Codex Vaticanus (B) has been taken as a standard because of its independence. If the plan were to ascertain the correct form of each proper name, every case would have to be studied comparatively, but that was not necessary for the end in view. I have followed Swete's edition so

x This Codex is discussed more fully p. 46 ff.

far as at present available. I have taken the whole of the Pentateuch in preference to other books. Greater curiosities may be found elsewhere, but my purpose could be best served by the use of those books in which the work of translation was done with greatest intelligence and ^{care} ~~case~~. The great ^{or} authority of the Law, the great ^{or} knowledge of its contents, its earlier canonization, would lead us to suppose that here we ^{should} ~~shall~~ find ^{a more} ~~the most~~ accurate rendering of proper names, ^{than in the other parts of the Old Testament.} In such a case we can feel more confident that the Greek represents the original name as it was written in the MS used by the translators.

This study has been for the most part pioneer work. Siegfried has done something of a similar character for Jerome's Latin version in an article in Stade's Zeitschrift für die A T Wissenschaft, 1884. Frankel touched the subject lightly in his Vorstudien zu der Septuaginta, published in 1841, and now out of print. ~~Th~~is inductions are quite incomplete and are based on insufficient data. I have in every case compared his conclusions with my own. The few books which could be of any service to me are acknowledged in the proper places.

In comparing words for orthographical purposes, I have chosen only those cases in which the LXX and Hebrew give us substantially the same text. In this way only is it possible to determine the system of transliteration employed in the LXX. ~~For~~
A fuller statement of this matter will be made further on.

I. Method of Transliteration.

A. Consonants. For convenience of treatment we shall classify the consonants as follows.- 1. Mutes: 1) Labials, 2) Palatals, 3) Dentals. 2. Liquids, 1) Nasals, 2) "Zitterlaute", 3) Semi-consonants. 3. Sibilants. 4. Gutturals. 5) Labials

1) Labials, 2.0
2 whether

whether with daghesh lene or without is represented by β .

The use of daghesh forte will be discussed below. There are a few cases in which ׀ ending a word or syllable is represented by the kindred sound ס Num. 33:20 *ʾʿuwa-ʾʿuʾ*, Josh. 15:52

Αἰρεμ-ἡ ἡ Ki. 16:21 θαυρει — ἡ ἡ; there is one case of
initial ἡ, Gen. 26:34 Μαρειμαθ — ἡ ἡ; and one medial

1 Sam. 7:1 *Auzi vadaß* - אָזִי וְדָאָם, or did LXX read אָזִי וְדָאָם?

$\Gamma = \mu\beta$ Josh. 7:1 $\Gamma\alpha\mu\beta\rho\epsilon\iota$ — $\omega\dot{\Gamma}\dot{\Gamma}\dot{\Gamma}$; $\psi\dot{\Gamma} = \psi$, see 2 Ki. 18:17.

Ⲛ is confused with ⲟ and rendered by ϕ in Iak² ϕ ⲥⲏⲩⲧⲓⲣⲟ Jud. 7:25

2. ^utin Paav- ~~int~~ Jos. 19:30. This is a scribal error, ^{can-}
~~try to~~ ~~Frankel~~ Frankel.

3 The Greek has no easy way of distinguishing λ aspirated from
 λ unaspirated, but the case is different with ϑ : π and ϕ would
 correspond very nearly to ϑ and θ . We shall indicate the
 renderings of each.

3, i.e. with dag.lene, = π only twice in this list, Gen. 10^A:14
 Παρρουνιμ — ד'פ'ר'ח'פ', 64:11 Πειθω — ד'ת'פ'

But $\alpha\theta$ also π twice: Gen. 37:36, Num. 36:2. $\theta = \beta$, Σαβατια-^{ru} $\eta\tau\epsilon\theta\omega$.
2 Sam. 3:4. This is probably a careless error of a scribe.

θ is once rendered μ , Μοολαμ — $\eta\tau\epsilon\theta\omega$ Josh. 19:33, and with
dag. β. = $\mu\phi$, Μαμφειν $\eta\tau\epsilon\theta\omega$ Gen. 46:21. cf. Μεμφιβροσθε} 2 Sam. 4:4:
 $\eta\psi\tau\epsilon\theta\omega$

In all other cases, θ and θ are alike rendered by ϕ .

2) Palatals — λ , δ , ρ .

λ . Whether aspirated or not ^{λ} is rendered by λ , except when final, α
and then it is ^{κ} or χ , except in $\Omega\gamma$ — $\lambda\iota\gamma$ ^{Num. 21:33} Josh. 2:10.

There are four cases of final $\lambda = \kappa$ Gen. 10:25, Ex. 15:21, Josh.
15:31, 2 Sam. 5:15. For χ we have $\Sigma\epsilon\rho\sigma\upsilon\chi$ } Gen. 11:20.
 $\eta\tau\epsilon\psi$

In one case $\lambda = \tau$ $\text{Μετοδολ}\lambda$ } Gen. 36:43 but this is proba-
 $\eta\tau\epsilon\psi$

bly an error. It is natural that final λ should be render-
ed by κ because the two sounds are much alike. According to
Wright (Comp. Gram. p.51) λ is hard in most of the Semitic
languages.

δ . In the great majority of cases $\delta = \chi$. There are a few cases
in which δ is rendered by κ , and this whether initial, medial or
final, and whether aspirated or not. Initial — Κητιοι — $\eta\tau\epsilon\theta\omega$.
Gen. 10:4, also Deut. 2:23, Josh. 18:24, 1 Sam. 10:5, 15:12,

Medial — $\Phi\epsilon\kappa\omicron\lambda$ — $\eta\tau\epsilon\theta\omega$ Gen. 21, 22, also Gen. 33, 18. Josh. 15:44.
^{but Tarax Josh. 21:25}

Final — $\Thetaαρακ$ — $\eta\tau\epsilon\psi$ Jud. 1:27, also 2 Sam. 10:16.

$\omega\delta = \xi$ Αρφαξιδ — $\eta\tau\epsilon\psi$ Gen. 10:22; also ξ Αξειφ — $\eta\psi\tau\epsilon\psi$ Josh. 11:1
^{Ακκιφ Josh. 15:44}

$\delta = \gamma\chi$ Αγχοος $\psi\tau\epsilon\psi$ 1 Sam. 21:11; also $\sigma\chi$ Ασχαζει $\eta\tau\epsilon\psi$ Jud. 1:31

In one case the translator renders by κ and χ in the same word— $\chi\alpha\lambda\kappa\alpha\delta^B$ — $\dot{\delta}\dot{\delta}\dot{\delta}\dot{\delta}$ 1 Kings 5:11. Frankel cites a case in which $\delta = \lambda$, but the rendering $\Gamma\alpha\phi\theta\omicron\rho\epsilon\iota\mu$ for $\chi\alpha\phi$ "B" Gen. 10:14 χ is not found in any good Ms. I have only found $\Gamma\alpha\phi\theta\omicron\rho\epsilon\iota\mu$ in the Sixtine text as given by Van Ess.

ρ is regularly rendered by κ . In Genesis where the proper names ^{sub. and LXX} in the texts agree best, there is no exception. There is but one exception in the Pentateuch, the most accurately rendered part of the Old Testament: $E\nu\alpha\chi$ — $\rho\dot{\iota}\dot{\nu}\dot{\nu}$ Num. 13:22. Elsewhere there are a few cases in which ρ is rendered by χ , Josh. 12:7, Jud. 16:4, 1 Ki. 4:9, 2 Ki. 18:18.

$\omega\rho$ is once ξ — $I\epsilon\xi\alpha\nu$ — $\dot{\iota}\dot{\psi}\dot{\rho}$ Gen. 25:2 (cf. $\omega\delta$ above). There ^{is one} ~~are two~~ cases in which ρ is rendered by ρ ,

~~Deut. 3:9~~, $\rho\alpha\mu\rho\omega\nu$ — $\dot{\iota}\dot{\iota}\dot{\nu}\dot{\rho}$ Jud. 10:5. This may be due to similarity of form, for in their ancient forms ρ and $\dot{\rho}$ were quite similar,

Frankel points out a case in which final $\rho = \gamma$ — $\chi\epsilon\lambda\gamma$ — $\rho\dot{\delta}\dot{\eta}$ Num. 26:30, A reads $\chi\epsilon\lambda\epsilon\kappa$. In Jos. 17:2—the only other place where the word occurs we find $\kappa\epsilon\lambda\epsilon\zeta$ B, $\phi\epsilon\lambda\epsilon\kappa$ A.

On the whole then we may say of the palatals that they are rendered consistently and with considerable regularity, γ by γ ,

κ by χ , ρ by κ .

3) Dentals- 7, ʈ, ʈ.

7 is usually, we may say regularly, represented by δ whether it is aspirated or not. It is very often confused with ʈ as we should expect from the similarity of form. The translator was not writing from dictation, but with the Ms. before him. Instances of this confusion will be seen in the following places:-
Gen. 10:4; 28:35; Josh. 11:11; 15:32; 19:33; 2 Sam. 8:3. Also 7=ʈ:

Zαριτ - 777 Num. 21:18, and twice it equals θ: Ματραειθ - 777
Gen. 36:39; Josh. 18:17.

ʈ is singularly uniform being rendered by τ in almost all cases.

In three cases in which the ʈ is final it is rendered by θ:

1 Kings 11: 26; 19:16; 2 Ki. 19:37.

In Josh. 1:30 Κεδρωτ = ʈʈʈʈ, but in 1 Ki. 2:37 it is ʈʈʈʈʈʈ

ʈ = δ in Φουδ - ʈʈʈ Gen. 10:16. In Ελευθαθ — ʈʈʈʈʈʈ

ʈ. 2 Sam. 8:16, ʈ=θ. ʈ: the other hand is rendered variously and with little regularity. It is evident that it was a weak and indistinct sound, which did not always occur the same. The

most common rendering is θ, and the other cases though numerous may be regarded as exceptional. Both with and without ʈ.g.1.

It is frequently equal to τ: Ευφρατης — ʈʈʈʈ Gen. 2:14.

See also Gen. 10:14; 23:7; Josh. 12:17. In one case ʈ=τ and θ

in the same word Ταβαθαρ { ʈʈʈʈ } 15- 20:1. When final in three

cases it becomes δ: Gen. 10:11; Josh. 15:32; 19:21. In several

cases final ʈ = γ : Gen. 26:34; Josh. 9:17, etc.

Under the same circumstances it is thrice rendered μ , Gen. 36:

16: Josh. 15:18; 18:18; since it equals τ : $\Sigma\epsilon\rho\alpha\delta\alpha - \eta\tau\zeta$ Gen. 13:19

the η of the word following being connected with the proper name

by the translators, once it becomes η - $\Sigma\epsilon\phi\epsilon\kappa - \eta\tau\zeta$ Job. 1:17, and

once χ - $\text{Ba}\theta\alpha\rho\alpha\gamma$ $\eta\tau\zeta$ - $\eta\tau\zeta$ Jud. 1:33.

We have now examined in course all the aspirated letters, and we may pause a moment for results. λ , γ , τ and δ could not easily be varied in the Greek as they have only one correspondent letter in the Greek: but θ and η could easily be distinguished from θ and η . There has been no shadow of attempt to do this. Each is harmoniously represented by an aspirated Greek sound, and we may naturally conclude that these letters did not have the sharply defined sounds which are now attributed to them. A word with one of these letters at the beginning is rendered in the same way, whether its initial letter has asp. l. or not. Thus $\psi\psi\tau\tau$ and $\psi\psi\tau\tau$ are alike rendered $\Theta\alpha\rho\sigma\iota\delta$, Gen. 10:4; Ps. 40:7.

2. Liquids.

1) Nasals— λ , γ .

λ . There is considerable system in the transliteration of λ .

At the end of a syllable before τ it is rendered phonetically

$\mu\beta$: $\text{Ma}\mu\beta\tau\eta\varsigma - \mu\beta\tau\eta\varsigma$ Gen. 13:18. See also Gen. 48:13, Ex.

6:10, 1 Ki. 19:16, 2 Ki. 8:26, also by β : $\text{Ne}\beta\omega\delta - \tau\eta\beta\tau\eta\varsigma$ Gen. 40:13.

Ζεβρα-^{but of Jos. 19:26} 1777 Gen. 25:18. It is rendered by β once when initial; Βασιλ^α
 1777 Jos. 21:30; when medial, Αβωθ — 1777 2 Sa. 23:51; Μαδεβηρα- 1777

Is. 10:31. When final in a large number of cases — I have counted twenty-three cases in my list — it is rendered by ν. The reason obviously is that the letter ^{represented} ~~is~~ but an initial, not nasal sound and when final could be rendered by μ or ν indifferently. Minnation prevails in some branches of the Semitic family of languages, nunnation in others. They were regarded as practically the same. It is rather strange though, that so much reliance should be placed on the ear rather than the eye; but the fact is that some words seem to be transliterated as they sounded, others as they looked.

It should be noted also that in ^{one} ~~the~~ cases initial 7 is rendered by ν: Νοερε — 777 2 Sa. 23:28

~~1777~~. Once when final it is rendered by δ Αραδ- 777

Jud. 10:6. Frankel cites two cases in which 7 = β or μβ

before δ: Σεβλα — 777 Gen. 36:38; Ιεμβλα — 777 2 Chr. 18:7;

but here again he has relied ~~on~~ on faulty texts.

J. This letter had a less distinct sound even than the preceding. When final it in turn is rendered by μ eighteen times at least in my list. Almost the only cases of confusion are those words in which 7 is final. Three times final 7 is rendered

as by ρ: Αχα — 777 Jos. 7:1; (see also Jos. 15:55, 2 Ki. 17:6)

once by ς : $\text{Iap}^{\varsigma}\text{us} - \text{יִצְחָק}$ Jos. 11:1; twice by λ , see Jos. 15:30;

1 Sa. 28:7; once by χ , Jos. 19:47: $\text{Aas}^{\chi}\text{er}^{\chi}\text{dak} - \text{יִצְחָק}$ D ϕ ζ .

Once medial $\text{J} = \mu$: $\text{Σωμ}^{\mu}\text{an}^{\mu}$ } 1 Sam. 28:14. A curious case of the

confusion of the vowels is seen in the transposition in the final

syllable of $\text{Aθau}^{\epsilon}\text{er}^{\epsilon}$ $\text{α}^{\epsilon}\text{θ}^{\epsilon}\text{α}^{\epsilon}\text{u}^{\epsilon}\text{er}^{\epsilon}$ 1 Ki. 8:2. It is noteworthy

that the book of Joshua contains a large score of these confusions.

2) "Zitterlaute" - δ, γ .

There is little to note in regard to the transliteration of these letters which are aptly named "Zitterlaute" by Siebs (1890, Germ.), and which have a peculiar sound making them less liable to confusion. δ corresponds closely to the Greek δ and is almost invariably so rendered. The few exceptions noted are probably accidental variations.

It appears twice initial as Δ , as $\Delta\alpha\eta\lambda - \delta\alpha\eta\lambda$ Num. 2:34;^x

apparently a confusion of two similar Greek capitals. Once

when ^{medial} ~~initial~~ δ : $\Delta\alpha\lambda\epsilon\iota\delta\alpha - \eta\delta\alpha\lambda\epsilon\iota\delta\alpha$ Jos. 10:7. Once it appears

as μ : $\text{Μαχ}^{\mu}\text{us} - \psi^{\mu}\text{us}$ Jos. 15:39. There are two interesting cases

in which $\delta\gamma$ appears as $\eta\gamma$ in Greek $\text{Αβει}^{\eta}\text{γ}^{\gamma}\text{ρ} - \delta\gamma^{\gamma}\text{ρ}$; $\text{Αμει}^{\eta}\text{γ}^{\gamma}\text{ρ} - \delta\gamma^{\gamma}\text{ρ}$

1 Sam. 14:51; 2 Sa. 9:4. In one case it is assimilated to μ

$\text{Θομ}^{\mu}\text{us} - \psi^{\mu}\text{us}$ 2 Sam. 3:3.

γ . This letter is more irregular than δ . Commonly it becomes

ρ , but quite frequently $\rho\rho$, due to the peculiarity of the

^x The Heb. is here correct: $\delta\gamma\delta$ "zu Gott", (Hörsing, Zeitschrift f. d. Kunde morgenl. 119.

Hebrew language, $\chi\omicron\rho\rho\alpha\iota\omicron\upsilon\varsigma$ — $\text{׀} \dot{\gamma} \eta$ Gen. 14:8. It is frequently confounded with γ on account of the similarity of the form of the two letters in Hebrew. Which text is right must be determined in each case independently. It is possibly assimilated to λ in $\chi\omicron\delta\omicron\lambda\lambda\omicron\gamma\omicron\mu\omicron\omicron$ } Gen. 14:1, to ρ in $\mu\alpha\sigma\epsilon\kappa\kappa\alpha\varsigma - \eta \rho \dot{\gamma} \psi$ Gen. 36:36. It becomes $\lambda\lambda$ in $\beta\alpha\lambda\lambda\alpha$ } Gen. 14:2. When final it occurs as γ : $\chi\omicron\delta\delta\alpha\gamma$ - ? $\gamma \gamma \eta$ Gen. 25:18; twice as ν - Gen. 10:13, II Ki. 18:13?; once as μ : Jos. 12:19, once as β : $\iota\alpha\sigma\eta\beta - \gamma \psi \dot{\gamma}$ (?) Jos. 17:10. Twice at the beginning of a syllable not initial it is omitted, much after the fashion of the gutturals: $\Sigma\upsilon\mu\omicron\omega\nu - \eta \dot{\gamma} \dot{\gamma} \psi$ Jos. 12:36, $\mu\alpha\gamma\omega\nu - \eta \dot{\gamma} \dot{\gamma} \eta$ 1 Sa. 14:2.

3) The semi-consonants - ׀ , $\dot{\gamma}$.

In treating of these letters at present I include only those cases in which they are treated as consonants in the Masoretic text.

׀ is quite regularly rendered by the Greek letter which has a semi-vocalic character and adequately represents the Hebrew sound. There are about thirty cases of this rendering in Genesis alone. In dual endings and other forms in which the ׀ stands between two vowels, we must be in doubt whether the Greek $\alpha\iota$ is to be read as a diphthong or as a vowel. Was $\kappa\alpha\iota\nu$

1:2 Gen. 4:11) Is he read *Káiv* or *Kāiv*? Does ^{Nais} 711 Gen. 4:16 represent a sound heard as 711 or as 711? The frequent occurrence of this aliphthong noted below suggests that it was always so understood. See also *Μισραϊν* - 711 Gen. 10:6; *Ἀστάρωθ* *Καπρα* 711 711 *711 711* 14:5; *Εφραϊμ* - 711 711 41:58; *Ἀβιχαιλ* - 711 711 Num. 3: 35. See further *Ἀγαθὸν* - 711 711 Is. 18:8 and note that 711 711 711 is always *Ἱερουσαλὴμ* in the LXX. In Assyrian Uralitic. On the other hand cases like *Σιβωμ* - 711 711 Gen. 10:12; *Δωθαίμ* 711 711 37:17 would lead us to suppose that the 711 is purely vocalic though it makes a separate syllable. As the preformative of verbs with 711 or 711 as subject, it is frequently omitted: *Ἀλὸν* - 711 711 Gen. 46:14; *Ἀσιν* - 711 711 Gen. 46:24. See also Jos. 10:17; 21:38; Jud. 8:38; 2 Sa. 22:20; 1 Ki. 4:18; 8 Ki. 14:7; 18:2, 19:9; 2 Baraχίου - 711 711 711 which should read 711 711 711. It is omitted in several similar cases in the prophetic priores, Jud. 8:18; 8 Sa. 22:16; 22:26; 22:18; 12:12, 13:12, 13:22. Followed by 7 as a vowel letter it is commonly omitted as *Κεῖσων* - 711 711 Jos. 21:20; *Σαφωρ* - 711 711 Gen. 46:16. In *Λουκαμ* - 711 711 711 1 Ki. 4:12 711 was read as 711 and regarded as a vowel, i.e. 711 711 711. 711 711 711 in Σιτιβαθα 711 711 711 this can only be a scribal error.

In a few cases it is treated as a vowel in the LXX though a consonant in MT. *Αἰων* 711 711 Jos. 10:12 i.e. 711 711.

Αιθιοπαιος — יִתְרִי 2 Sa. 23:38 i.e. — יִתְרִי

Αν-ἰσχυί Xi. 15: 20, i.e. יִשְׁחִי. There is an interesting

case in Judges. The famous name whose origin is explained in

6: 32 is rendered Ἀρβααλ (יִרְבֵּעַ). If the form here were

correct one might wonder whether the original were not יִרְבֵּעַ

i.e. Baal's city, which would be appropriate to the circumstan-

ces: Gideon's father might have said "this is Baal's city; let

him take care of it." But in view of the various other render-

ings found in the different verses where the name occurs, which

all represent the י, we cannot lay much stress upon it. These

1) renderings will be found in the lists. י is very frequently

rendered by the Greek upsilon in such a way as to show quite

clearly that it had a semi-consonantal character: Ευελαρ — יִרְבֵּעַ

Gen. 2: 11; Eva — יִרְבֵּעַ 4: 25; Iwoar — יִרְבֵּעַ 10: 2. It is lost

at the beginning of a syllable not initial: Γωλων יִרְבֵּעַ

Gen. 36: 38 (see also Jos. 16: 55). It is doubtful whether it

appeared in Αραδιω — יִרְבֵּעַ Gen. 22: 18. Though it was in use as a

tagmah letter it is certainly lost in Αειν — יִרְבֵּעַ Jos. 16: 38

i.e. יִרְבֵּעַ יִרְבֵּעַ יִרְבֵּעַ יִרְבֵּעַ יִרְבֵּעַ appears always as αωθ: Ασαμωθ — יִרְבֵּעַ

Gen. 10: 26; Ασβωθ — יִרְבֵּעַ 2 Sa. 23: 31. ~~Once it was~~

~~represented by ου~~ ~~as in Jos. 16: 38~~. When it is represented by

by ου it was certainly read as a vowel letter, a point which

Frankel misunderstood. It is quite remarkable that these

renderings are found in the Septuagint, ^{Hugh} ~~as in Jos. 16: 38~~

are as vowels.

One cannot fail to notice that these weak letters are
like the u also more regularly rendered in the Pictish
than in the prophetic priores.

3. Sibilants - γ , σ , ς , ψ .

The Greek language is not required to reproduce the varieties of sounds found in Hebrew. As a matter of fact the Greek letters $\sigma, \varsigma, \omega, \omicron$ are almost uniformly represented by the same Greek letter σ . The exceptions are exceedingly few. It does not follow that there were no distinctions of sound recognized. Jerome was taught three distinct syllable names, *omega, upsilon, and epsilon*. *Omega* and *epsilon* were not distinguished: "quasi Hebraeos tres e sunt literae. Una quae dicitur omega et simpliciter legitur quasi per e vocem litteram describitur, alia *upsilon*, in qua *sigma* quidem non vocem litteram describitur, tertia *epsilon* quae *mu* nostrae litterae reformatur." (Siegfried in article referred to above).

ω is once *δοξασουρ* — *73Q1* 2 Sa. 13: 37. Is this an effort to spell phonetically, to represent the *sh* sound of the Hebrew? As it is one case in a thousand, it is likely to be

purely accidental.

ω is once λ: Χαλδαίων - π' 7 ω Gen. 11:28. This is due, however, to the fact that the Greek translators did not hesitate to use the more familiar form of a well known name if it differed from the text before them cf. Gen. 12: 14 L. The original was Kalou and this old form survives in the Old Testament. (Priest: Delitzsch, Paradise p. 200 L. Before dentals, sibilants frequently become l in Assyrian. (Del. Assyri. Gram. h. 51) Hence the common form Kalou which was known to the Greeks.

o is once ο: Οισοχα - 270 2 Sam. 31: 18, apparently an error.

s is not quite so regular. It becomes § in Gen. 12:18 and 2 Sam. 14: 4. Once it is §: Ω§ - 717 Gen. 22: 21. ~~Once it is τ (6)~~

~~Gen. 12:18. This looks like an effort to represent the peculiar sound, especially as it was rendered by~~

~~Gen. 12: 20. 98 is once rendered by ψ: 40νθουφανηλ 717 717 717 717 Gen. 41: 25~~

Quite peculiar are the renderings of the compound of 78π, the cases are as follows: 1) 78π 78π: Hof der 2000er "2 Gen. 1

Num. 34: 4, LXX επαντιν Αραδ . The same place in Josh. 15:

4 is called 78π, LXX Ασω.ων 2) 78π 78π Josh. 15: 27,

LXX Σερει Β , Ασεργαδδα Α . 3) 78π 78π Josh. 19:

5 LXX Σαρσουσιν which better corresponds with the π

form of the name found in Josh. 4: 21 78π 78π LXX Ημισουσο-

ομα i.e. 78π 78π "half of the tribes". The 7 is lost from

its proper place and appears near the end of the word where it

does not belong. 4) $\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ Ezek. 47: 17, LXX αυλης του

Αιαντ ; $\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ Ezek. 48: 1 LXX αυλης του Αιαντ.

Num. 24: 18 LXX Α-σε-ρα-ει-μ. Here the י and ש are

transposed. 5) $\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ Josh. 15: 88 LXX Χολυσεωλα;

$\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ LXX Αρσωλα ; 1 Sam. 4: 22 Εσηρεουλαβ;

: Neh. 11: 27 LXX Εσερσοαλ (יִיְיָ — not in other Mss.)

6) $\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ Ezek. 47: 18 LXX αυλη του Σαουσαν.

7) $\text{יִיְיָ} \text{ נִשְׁתַּחֲוֶה}$ - Ασηρωθ Num. 11: 35; 10: 10; 38: 17 LXX Ασλων

. This will serve to show not only the varied renderings of a letter, but also proves that in spite of probable writings the LXX still shows the unmistakable marks of many different hands.

י is quite regularly rendered by ξ . The exceptions are of several kinds, but not of such importance. It becomes ξ in בִּאֵן

יִיְיָ Gen. 28: 81. At the end of a word (Ελιφας - יִיְיָ)

Gen. 38: 4), and at the end of a syllable twice (Χασβει-

יִיְיָ Num. 20: 18, Εσραε - יִיְיָ 1 Sam. 4: 18) it becomes σ

because י is י twice, but not when final. Once it is δ :

Δεφωρα } Num. 24: 18 ————— ~~—————~~ K:

Μαουζκ } 1 Sam. 6: 10 twice before י it is σ : Εσδωει - יִיְיָ

1 Sam. 6: 11; Αβυσδρει - יִיְיָ 1 Sam. 6: 12. Once it is omitted altogether

once: Ιαριηλ - יִיְיָ Josh. 15: 55.

above.

4. The Gutturals - $\aleph, \eta, \theta, \chi$.

It is evident that the Greek has but poor equipment for the rendering of the gutturals, even if they know exactly their value. Considerable emphasis has been laid on the use of the spirithy as ^{the} mark of a guttural. But the diacritical marks of the LXX are almost all modern. The great Mss. - the Vaticanus, Sinaiticus, Alexandrinus - have neither breathings nor accents by the first hand. The Codex Ambrosianus stands alone amongst early uncial codices in exhibiting breathings and accents grisei manu. (Swete: Old Testament in Greek, p. XXVI.) Swete found the omission of the texts so unsatisfactory that he preferred ^{the} purely conventional system ^{to} in the use of breathings as adopted by Westcott and Hort: but he does not follow his system with accuracy. In regard to accents, it may as well be stated here once for all, that Swete accents according to the Masoretic text. The truth is that as the earliest Mss. went down, no restoration is possible even on the ground of the Ambrosian. We must rely therefore for the indication of gutturals on the use of the vowels; and ^{only} on masorah in those few cases in which a Hebrew guttural is represented by a Greek

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consonant. We may add that we do not consider at all these cases in which the ה' and ו' are silent, being used as vowel letters.

ה. The prototype of this letter is indicated at all, usually ~~by a vowel~~ ^{only} by a vowel. The Greek had no means of representing its actual consonantal force, and consequently it wrote both vowels in succession in those cases where the ה' stands between two vowels; they write its vowel only when it is initial. In many cases there is no representation at all. In words like

יְהוָה Gen. 29:32 LXX has Πουβην, i.e. יְהוָה.

The ה' in this word was originally distinctly pronounced thus: יְהוָה

as we know from the meaning "seht, εἰη σοὴν!" (Del. Proleg. p. 199). Doubtless the sound ^{of the ה'} was quite lost as the consonation of

the word was lost sight of. In the compounds of יְהוָה

the ה' is frequently lost. Βησσαβι-σβη ^x ~~is written~~

יְהוָה 1 Chr. 7:37 Βααλα Β, Βεηρα Α; and 1 Chr. 8:36 LXX Βεηλ Β;

Βεηρα Α; Βερω-ו-יְהוָה Josh. 9:17 Βερωθ ΑF. 1 Job 18:25

Βερωθα 2 Sam. 4:2, 2 Chr. 2:25 Βερωθ 2 Sa. 24:37

Βερωθαιος (יְהוָה). Βερωθ In 1 Chr. 17:30 Βερωθ-

Α 1; 2 Sam. 7:25 Βερωθ Βερωθ = יְהוָה 2 Chr. 24:34, Βερωθ 16:1:1.

Βαηρ = יְהוָה Jud. 9:21.

^x ~~note~~ This word is spelled in various ways in the LXX. In all other

and once in Amos. 5:5 φριαρ του ορκου In all other

comes 4 and 5000 times twice in Josh., 7 times in Sam., 4 times in Ki., 7 times in Chr.—Neh., twice in Amos) it is rendered as above, except 1 Chr. 19: 3. (Hann. 11: 27, 30 where it is Βηρσαβει

In the latter case ס' reads Βηρσαβει, Α Βειρσαβει.

In a case like Μαρονι — מֶרֶן Gen. 10: 30, it seems likely that מֶרֶן is an attempt to represent the sound of the final guttural.

נ is treated much like ס . It is never represented by a consonant, and very often it is wholly ignored. Its pronunciation was so slight that it was scarcely distinguishable to the Greeks. The Hebrews themselves recognised this weakness, and a process took place in the language which finds its exact counterpart in the LXX. After a preposition pointed with Sheva, the נ of the article uniformly disappears. The pronunciation was so slight in such a case that it was not really audible, and it was therefore dropped even in the written language. The same thing appears in Λαβειν — לֵבֶן Gen. 10: 12, and the Greek probably represents accurately the actual pronunciation of the Hebrew. Generally after a consonant with sheva the נ is not pronounced. Ιουδαιαν Gen. 36: 34; this is the case with names beginning with נ , pointed נֶן (for נֶן) the pronunciation Ἰωαχὰς Kings 17: 33; Ιωακὴμ — נֶן 1 Chr. 9: 34. An interesting case of this kind is found in Gen. 36: 30: Μετὰβειν

שֶׁנִּזְכָּרָה. This word is ~~שֶׁנִּזְכָּרָה~~ the niphth participle of זכר and
 is regularly written as it is pronounced in the LXX ז' ז' ^ה.
 This shows a time when the ן was written after the preformatives,
 though we cannot tell whether it was pronounced or not. The ן
 is actually preserved in such cases after the preposition שׁ, and
 it is doubtful whether it was pronounced. ן is dropped out
 even when a full vowel precedes, as in *Ολιβενα* ןִזְכָּרָה Gen. 38:12.
 It is represented by the vowel in *Balaar*- ןִזְכָּרָה Gen. 38:12, and so
 frequently. *Δεϋραβα*-ןזְכָּרָה Gen. 38:12 looks like an effort to rep-
 resent the sound of the ן by the doubling of the ρ, and effort-
 which becomes apparent as we pronounce the words in succession.

The gutturals ן and ף had each originally two sounds.
 These were preserved down to the time of the LXX version, and
 indeed went farther, as both sounds were known to Jerome through
 his Jewish teachers. But the stronger sound common in the LXX
 is rare comparatively in Jerome's works. The different parts
 of the LXX were made during the time of the residence of the
 gutturals in Hebrew; for I have discovered the very interesting
 fact that the strong sound of these two gutturals is much more
 common in the Hexateuch, - for in this case the work of Jerome
 shows affinity with the Pentateuch in its frequent rendering
 of the strong ן, - than in the other books of the Old Testament,
 thus supporting the now accepted fact that the translation of
 the Law preceded by a considerable time that of the other books.

The facts are given below.

η is represented by χ in Genesis fifteen times (in different words), in Ex. twice, in Num. seven times, in Josh. seven times; in all the other books which the list cover, with the exceptions noted, it is so represented only in compounds of $\gamma\eta\varsigma$ 'brother'. In this word, in which the η is strong, χ occurs in Judges once, in Samuel eight times, in Kings five times. In three cases in Kings (1 88:22; 11 10:35; 23:20) it is so represented with compounds of $\gamma\eta\varsigma$, in which the η is strong as we may know from the Ar. $\chi\eta\varsigma$ and Assy. $\chi\eta\varsigma$. In 2 Sam. 5:11 $\chi\epsilon\rho\alpha\mu$

$\eta\gamma\eta$ the word was originally $\eta\gamma\eta\mu$, the μ was dropped at the beginning of other words also. This might be the case also in $\chi\omega\omega\alpha$ — $\eta\gamma\eta$ 2 Sam. 16:16. This conjecture which I at first made from the nature of the word $\eta\gamma\eta$ is actually supported by a $\eta\gamma\eta$ case in 1 Ki. 18:14 $\chi\epsilon\rho\eta\gamma\eta$ where the LXX preserves the true word — $\eta\gamma\eta$, 'remnant of $\epsilon\lambda$ '.

One of the apparent exceptions falls away with the light of the Assyrian: $\chi\epsilon\rho\eta\gamma\eta$ 1 Ki. 18:14. This may be really $\chi\epsilon\rho\eta\gamma\eta$, and the Greek is really very accurate in preserving the strong guttural. The only real exceptions are: $\chi\epsilon\rho\eta\gamma\eta$ — $\eta\gamma\eta$ 3 Ki. 18:14 and $\chi\epsilon\rho\eta\gamma\eta$ Jud. 1:31. $\chi\epsilon\rho\eta\gamma\eta$ Job. 1:11.

Once $\eta = \chi\chi$, $\chi\chi$ — $\eta\gamma\eta$ Gen. 46:31; four times it is χ , $\chi\chi$ — $\eta\gamma\eta$ Num. 1:18, $\chi\chi$ — $\eta\gamma\eta$ Josh. 18:26, $\chi\chi$ — $\eta\gamma\eta$ 1 Sam. 1:1, $\chi\chi$ — $\eta\gamma\eta$ 1b. 9:1. In the Semitic family of

languages n in one is occasionally represented by a k -sound in another, thus $\eta\omega = \alpha\kappa\omega$, $\omega\eta = \alpha\kappa\alpha$. (Wright, Comp. Gram. p. 48). Once $n = \tau$: $\tau\alpha\phi\omega\tau$ Josh. 18:17, once θ : $\tau\alpha\rho\alpha\theta - \eta\eta$ Num. 33:37. In many cases there is only the vowel representation, and often especially out of the Pentateuch, it is wholly ignored. In $N\omega\tau - \eta\eta$, Gen. 5:39 is the final ϵ an attempt to represent the guttural sound, or is it only the palatalized? In $A\epsilon\mu\omega\tau$ $\eta\eta$, Dt. 3:9, we have probably an attempt to represent the n by a vowel sound. This may be done when the guttural is final $\tau\alpha\epsilon\epsilon - \eta\eta$ Jud. 8:15. In $\Sigma\alpha\rho\sigma\omega\epsilon\gamma - \eta\eta$ Josh. 18:15 the n though initial was not pronounced: so $\tau\omega\delta\alpha\epsilon\omega - \eta\eta$ 2 Sam. 8:13. y is represented by γ many times in the Pentateuch, very rarely elsewhere. In the Semitic languages λ sometimes exchanges with ϵ , e.g. $\eta\eta$ $\epsilon\eta$ (Wright, Comp. Gram. pp. 50, 51). We find it so rendered in Gen. fourteen times, in Ex. twice, in Num. once, in Deut. once, in Josh. twice, 1 Sam. twice (both in 13: 17), 10 & 13. Once (13:18), in Is. once, i.e. $\Gamma\alpha\epsilon\phi\alpha - \eta\eta$ 50:6. Examples: $\Gamma\alpha\epsilon\delta\alpha\delta - \eta\eta$ Gen. 4:18; $\Gamma\alpha\gamma\alpha - \eta\eta$ 10:19; $\tau\alpha\gamma\alpha\upsilon - \eta\eta$ 11:18; $\tau\omega\gamma\omega\tau\alpha - \eta\eta$ 13:10; $\theta\alpha\gamma\gamma\alpha - \eta\eta$ 14:1; $\Sigma\epsilon\delta\epsilon\gamma\omega\tau\alpha - \eta\eta$ 36:2. Once it is represented by $\gamma\gamma$: $\text{A}\gamma\gamma\alpha\epsilon\eta$ Gen. 12: 6, once by $\gamma\chi$: $\text{P}\epsilon\gamma\gamma\mu\alpha\eta$ Gen. 12: 7. ~~Twice~~ y final is represented by κ : $\text{B}\alpha\lambda\alpha\kappa\eta\eta$ Gen. 14:2; $\text{A}\rho\beta\omega\kappa - \eta\eta$ 17:1. Once $y = \theta$ — Ex. ~~23~~⁶:23; twice $y' = \tau$ Num. 33: 46,

Jud. 3:26.

In the common name *Iakow* - יַעֲקֹב Gen. 25: 26 it is represented, as indeed it is in many other cases. The rare representation of this guttural outside of the Pentateuch is very marked.

Quite curious is the frequent representation of a guttural by *Σ*. *Σαραδα* - סָרָדָה Job. 18:8; *Σωφρα* - סוֹפְרָה 1 Ki. 17:32; *π*: only in the ending *Ιας* - יָסָה Num. 13:5; 2 Sam. 25:9, 26:2 Ki. 15:22; *γ*: Num. 33:34; 1 Ki. 1:8.

There is a number of cases in which the guttural is represented by assimilation: *Σουρι* - סוּרִי Ps. 124:6; *Αδδανικ* - אֲדָדָנִי Ps. 83:7; *Ιασσα* - יָסָה Dt. 3:8; *π*: *Ναασωρ* - נַאֲשׁוֹר Ex. 15:23, —————, *Ευνωρ* - יוֹנָה Ex. 15:23; *γ*: *Ακκαρω* - אַכְכָּרִי Job. 15:11. Whether this implies that the guttural was actually assimilated by the Hebrews in pronunciation as it is in Assyrian, or whether it is an attempt to represent the guttural, I cannot say. The fact is interesting and important. It should be noted that the gutturals have assimilated backwards as well as forwards. *φ*. *Σκω* as a suffix with verbs.

Briefly to sum up the results in the review of the consonants, we notice that the strong letters are represented fairly by their natural Greek equivalents, the chief exceptions being

due to similarity of sound. The sibilants are poorly represented on account of the poverty of the Greek alphabet in this respect. The gutturals are usually represented simply by their vowels, often ignored, γ and η representing $\dot{\epsilon}$ and $\dot{\iota}$ are in a few cases, proportionately, represented by the Greek γ and η respectively:

5. The doubling of consonants.

We must distinguish 1) those cases in which the consonant is doubled in MT but not in LXX, 2) those in which they are doubled in LXX but not in MT, and 3) those in which they are doubled in both texts.

1) α and β are never doubled in the LXX, γ , which is doubled in many cases of the Hebrew, is never doubled in the LXX. This is of course due to the nature of the Greek alpha α being a double letter. In compounds of $\alpha\gamma$ the MT has $\alpha\gamma\gamma$ but this γ is never doubled in the LXX. Exclusive of the few cases of α and β there are about twenty-five cases in the Pentateuch in which a consonant of the MT is disregarded in the LXX, about thirty-five cases in the prophetic books, two in Is., one each in Ps., Job, Esther.

2) There are many cases of this class which seem to be due to the assimilation of a guttural. See Gen. 10:10; 29:29; 35:19; 38:18; Ex. 11:25; Num. 21:28; 35:28; Deut. 21:10, 18. Instances of

such cases, there are about twenty-five cases in the Pentateuch in which there is a doubled letter in the LXX but not in the MT, thirty-cases in the prophetic writers, one each in Is. and Ps.

ρ especially is frequently doubled in the Greek, though ρ is never ^{doubled} in the Hebrew.

3) There are twenty-two cases in the Pentateuch of a letter doubled in both texts, and twenty-four cases in the later books of my list. In all of the three classes the same letters appear to a large extent. The letters I have noted under class 1) are α, γ, θ, ι, κ, λ, ο, ϑ, ρ, τ ; under class 2) β, γ, δ, κ, λ, μ, ν, π, ρ, σ, τ ; under class 3) λ, γ, θ, ι, δ, κ, λ, ο, ϑ, ρ, ω, η . The following letters appear in all three classes: γ, θ, ι, κ, λ, ο, ϑ, η . It is evident that there is no rule about this, and one must conclude that the Massorites have done a good deal of theorizing in their punctuation so far as doubling force is concerned.

A curious case is seen in Αδδαμιν ^{ⲁⲩⲁⲩⲓⲛ} Jos. 15: 7. ^{This may be due to the guttural} The LXX has doubled one letter, the Massorites another. In Ελαμιν ^{ⲉⲗⲁⲙⲓⲛ} Jos. 19: 50 the Massorites have overdone the doubling. The LXX is evidently correct, i.e. — ^{ⲉⲗ ⲁⲩⲁⲩⲓⲛ} 'my God is King' or 'El is King.'

B. The Vowels.

In treating the vowels we must not expect a very close agreement. For the Hebrew is a consonantal language. The vowels are for the most part mere aids to the pronunciation of the consonants. Naturally therefore the character of the vowel depends more on the consonant or combination of consonants than on any grammatical value. This treatment of the vowels is sufficiently evident in the written language of the Hebrew: it is much more apparent in the spoken language of the Arabs and other Semitic peoples whose tongue survives to-day as a living language. Then again we must remember that there was no system of pointing in the Old Testament at the time the LXX version was made. The text was unpointed; it is even very probable that many vowel letters have been added to the Hebrew text since that version was made. For there are many cases in which the Greek shows the absence of a vowel letter where it has since appeared in the Hebrew. The translators of the Greek version could only reproduce the sounds as accurately as possible as they heard them, having no guide but the ear. When the Hellenistic vowel system gave into its present form, there was a fairly good attempt to represent the traditional pronunciation, but there was a good deal of systematizing done. Thus the Hellenistic text in its own line, each with its own natural tendency to system, and as

does not represent the actual pronunciation better than the MT. Twice when final with η this vowel appears in spelling. This may be due to an effort to render the η as a guttural or the original vowel may have been ϵ : Σομε — $\eta\zeta\psi$; Μοξε — $\eta\zeta\eta$ Gen. 30:10; 2) Fethach being shorter and somewhat less distinct is frequently found corresponding to ϵ in spelling, thus Μελαχισδεκ — $\epsilon\lambda\zeta\epsilon\delta\epsilon\kappa$ Gen. 14:14: (in every case $\epsilon\lambda\zeta$ in Greek appears always as Μελαχ), Νεφθαλιμ $\epsilon\lambda\zeta\eta$ Gen. 30:11. Gen. 30:5: Ιεγλομ — $\epsilon\lambda\zeta\eta$, Κορε — $\epsilon\lambda\zeta\eta$. Both of these may be due to the influence of the guttural. It is a common-place in Hebrew grammar that the gutturals prefer the ϵ -class vowels, and so they do in the Massoretic system; but it is equally clear that according to the LXX the gutturals showed a marked leaning towards an ϵ -vowel. See further on this subject below.

3) Seghol is a less distinct sound, representing indeed both an ϵ -sound and an ϵ -sound. The sound represented in the MT by this character was usually represented in the LXX by ϵ epsilon, but the exceptions are numerous and varied. In the segholate noun with the exception of $\epsilon\lambda\zeta$ referred to above the ϵ -syllable very frequently has alpha in the LXX: Αβελ — $\epsilon\lambda\zeta$ Gen. 4:2:

Γαθερ — $\epsilon\lambda\zeta$ Gen. 30:10; Φαλικ — $\epsilon\lambda\zeta$ Gen. 30:11

Βαλλα — $\epsilon\lambda\zeta$ Gen. 14:2. It occurs also in the second syllable

Barad - 𐤁𐤓𐤀𐤁 Gen. 16:14; also in a few other cases, like

Aoβar 𐤀𐤓𐤁𐤓 Gen. 36:26.

𐤀𐤓𐤁𐤓 appears in uniform in both syllables of Moosay -

𐤀𐤓𐤁𐤓 Gen. 30:2; (The Assyrian form is Moosay); ^{in one of} Oray -

𐤀𐤓𐤁𐤓 Gen. 10:10, in which again the Greek is more like the As-

syrian Uruk than the Hebrew. In Gen. 46:17 Xoβωρ 𐤁𐤓𐤁𐤓 we see

this vowel appear as ~~omega~~ omicron, and as omega in the unaccented syllable.

In Συμοβορ 𐤀𐤓𐤁𐤓𐤁𐤓 Gen. 14:2, ∴ corresponds to υ.

cf. Συμοβορ 𐤀𐤓𐤁𐤓𐤁𐤓 Gen. 14:2. In Μαρασση - 𐤀𐤓𐤁𐤓𐤁𐤓 Gen. 31:41

the final vowel 𐤀 appears to occur as η; so frequently 𐤀 and 𐤀.

2. I-class.

1) Chireq Magnum appears generally as ει, especially in plural

endings. In words compounded of 𐤁𐤓𐤁𐤓, 𐤁𐤓𐤁𐤓 the vowel in

Greek is generally ε in the Pentateuch, Ελισα - 𐤀𐤓𐤁𐤓𐤁𐤓 Gen. 10:2;

Αβιμελεχ - 𐤀𐤓𐤁𐤓𐤁𐤓 10:18; Αβιμελεχ - 𐤀𐤓𐤁𐤓𐤁𐤓 10:18; Αβιρα

𐤀𐤓𐤁𐤓 25:4. In the other books usually ει, though A shows

a marked predilection for the shorter sound; Αβειρα

𐤀𐤓𐤁𐤓 1 Sam. 31:2; Αβειρα - 𐤀𐤓𐤁𐤓𐤁𐤓 1 Sam. 31:2; Ελισσος - 𐤀𐤓𐤁𐤓𐤁𐤓

Compounds of 𐤁𐤓𐤁𐤓 sometimes have ε; ομελνις, ει.

1 Sam. 14:3, ⁵⁰ ~~50~~ results and do not

help us much in determining the question whether the first

part of the compound is a construct, a noun with the proximal suffix, or a nominative. This question can only be determined by the meaning of the names. The use of the suffix in such cases is doubtful, however, because there is no reason why it should be limited to the first person. There is another element of doubt in that it is an ascertained habit of the scribes of B to write ϵ for ϵ 4. (Swete: Introd. XIII.)

There are other cases in which this vowel is represented by ϵ :

Gen. 10:2; $\Theta\alpha\rho\sigma\iota\varsigma$ $\psi\psi\gamma\eta$ 10:4; $\text{Νεκρ}\upsilon\eta - \eta\eta\eta$ 10:11; $\Sigma\epsilon\delta\omega\tau$ — $\gamma\gamma\gamma$ 10:15 $\Phi\epsilon\kappa\alpha\lambda - \gamma\gamma\gamma$ 21:22. In such cases it seems quite likely that the vowel letter yodh was added after the LXX version was made, or this may be due to the scribes.

We find γ equivalent to epsilon in $\text{Ναφ}\epsilon\varsigma - \psi\gamma\eta$ Gen. 25:13 and as η $\Gamma\eta\omega\tau - \gamma\eta\gamma$ Gen. 32:13 $\Sigma\eta\omega\tau - \gamma\eta\gamma$ Num. 21:21.

2) Chireq parvum wavers between alpha and epsilon, the former occurring seven times in Genesis, the latter sixteen times. It is singular that it so seldom appears as iota. This may be due to its semi-consonantal use for γ . There are a few cases with

ϵ like- $\Phi\upsilon\lambda\iota\sigma\tau\epsilon\mu - \psi\psi\gamma\eta$ Gen. 10:14. It is also found as υ (like seghol see above), $\Sigma\upsilon\lambda\lambda\eta\mu - \mu\gamma\eta$ Gen. 46:24. Once it occurs as σ - $\text{Μο}\xi\epsilon - \pi\gamma\eta$ Gen. 36:13.

3) Sere usually corresponds to η , but a few deviations are

found. It appears as ε in $-E\beta\epsilon\rho$ — Gen. 10:21 ;

$\chi\epsilon\tau$ — Gen. 22:17 ; Μεζοοβ — Gen. 22:38 ; as ϵ in $\Lambda\epsilon\epsilon\alpha$ — Gen. 22:15 ;

as a in Iαυυρ — Gen. 22:20 ; Αγχεϑ — Gen. 22:21 .

3. U-class.

1) Choler, as we should expect, usually is ω , a few times \circ before

a double consonant — Αυορραϑ — Gen. 10:10 , Οδορρα — Gen. 10:11 ;

Gen. 9:37 once without the double consonant Ζογορα — Gen. 10:12 .

It appears as $\circ\upsilon$, in which case the translators understood the

vowel as $\circ\upsilon$, as in Ουφειρ — Gen. 10:13 , Ζουδει — Num. 13:10 , Νουα — Num. 36:11 . It appears also as ε — Γεσειμ — Gen. 22:10 . It corresponds to a in Ασασαρ — Gen. 22:11 .

Αμμυρ — Gen. 22:12 , Ζαυβραν — Gen. 22:13 . Have we here a pro-

nomination, according to the pronunciation of the ε -vowel to i which

became so much a factor in the Hebrew? In the second example we

doubt whether the vowel letter could have been in the text

when the version was made. It may have been placed there to cor-

rect the LXX pronunciation.

2) Games-enataph occurs but seldom. It appears as ε in Ιεκταρ — Gen. 22:14 ;

as \circ in Βοσορρας — Gen. 22:15 ;

as ω in Νωεμυρ — Ruth 1:16 .

3) Sures is quite regularly rendered by $\circ\upsilon$: it is so sixteen

times in Genesis. Rarely it is υ : Ζακχυρ — Num. 13:4 . Occasion-

as cholem: $\text{C}\text{O}\text{L} - \text{זֶן}$ Gen. 10:23, $\text{Σ}\text{ω}\text{ο}\text{ε} - \text{נִשְׁ}$ 25:2. How are we to
 explain such cases as $\text{Γ}\text{ω}\text{ο}\text{ν} - \text{נִשְׁ}$ Gen. 42:24, $\text{Μ}\text{ω}\text{υ}\text{σ}\text{η} - \text{נִשְׁ}$
 (never written plene) Ex. 2:10? The ל appears to do duty both as
 a consonant and vowel letter (cf. the like use of ו discussed
 above) as if we should read these words נִשְׁל and נִשְׁל .

In those cases in which ל of the MT corresponds to ל of the LX
 we may be pretty sure that the translators read ו not ל thus: $\text{Ι}\text{ε}\text{μ}\text{ι}\text{η}\text{λ} -$
 נִשְׁ Ex. 6:15, for נִשְׁ . In Num. 26:12 and 1 Chr. 4:24, this name
 appears as נִשְׁ $\text{Ν}\text{α}\text{υ}\text{ο}\text{ο}\text{η}\text{λ}$; $\text{Φ}\text{ε}\text{ρ}\text{ω}\text{λ}$ נִשְׁ .
 In 1 Sam. 1:1, the name is $\text{Ο}\text{χ}\text{ο}\text{ζ}\text{α}\text{θ} - \text{נִשְׁ}$.
 In 1 Sam. 1:1, the name is $\text{Ο}\text{δ}\text{ο}\text{λ}\text{λ}\text{α}\text{μ}\text{ι}\text{τ}\text{η}\text{λ}$ נִשְׁ .
 In 1 Sam. 1:1, the name is $\text{Λ}\text{α}\text{ω}\text{ξ}\text{ι}\text{μ}$ נִשְׁ .
 In 1 Sam. 1:1, the name is $\text{Ν}\text{α}\text{υ}\text{ο}\text{ο}\text{η}\text{λ}$ נִשְׁ .

In regard to the short vowels we may say in general that
 they were not sharply defined. Each was pronounced according to
 its connections. We have five or six different sounds for א in
 English. The LX translators simply represented each sound ap-
 proximately as they heard it. A comparison of the Babylonian
 pointing with the MT shows how confused the short vowels were.
 In this system the short vowels are represented quite different-
 ly in many cases from those of the MT. For instance the suffixes
 נִשְׁ and נִשְׁ are pointed with the same vowel as the tone syllable of
 נִשְׁ . The same sign does duty for the pathach and chatem-pathach

... and 708. The same thing is found in 7787

(See Stade: Heb. Gram. p. 41ff.).

4. Sheva.

1) Chateph-schewa appears as a sign of the three short vowels a, e, o.

a eleven times in Genesis, e seven times, o four times. The e ap-

pears frequently in connection with gutturals: ^{Maaleθ} 7787 } Gen. 10:25

Enumor-7787 } Evwx — 7787 } Gen. 10:26

o appears it is probably for the sake of the harmony of ^{the} 7787 }

0808a 7787 } Oxoθaθ — 7787 } ^{Oxoθaθ} 7787 }

Xoθdaθ — 7787 } This may be due to the guttural

2) Chateph-seghol is usually e, but also a: ^{Amorpaθ} 7787 } Gen. 10:26.

3) Chateph-games is found but five times in the proper names of

the Old Testament. Four of these cases are compounds of 7787 }

In two of these-Gen. 36:2, Ex. 31:6-the 7787 disappears and the vowels

are contracted. In Ruth 1:3 the LXX apparently read 7787. See

above. In the Arabic text in Gen. 10:26 Oola — 7787, Oolaθa —

7787 the r: appears as o.

What was said above of the short vowels is true also of the so-called half-vowels. These were indistinct short sounds which

abound in every language as the result of slurring short syllables.

In most languages the written form of the words does not

represent the actual pronunciation. The Massorites vainly endeav-

ored to devise a comprehensive system. A very short vowel is dis-

4) Sneva mobile is rendered by either of ~~the three~~ ^{four} short vowels :-

4 nineteen times in Genesis, & sixteen times, of four times, & twi

Spec treated as a Vernal; it is usually a: Aδama-π₇T₅ Feb-1968

100. translatum utraque paderat the common word $\pi\epsilon\tau\tau\eta$; Αμαδα-

1. 7. 7. 7. Gen. 36:26. In Πεβελκκα-7. 7. 7. 7. Gen. 24:15 the LXX
 dently read 7. 7. 7. 7. There are a few cases in which the Lxx
 closes a syllable, but MT not, as Κεδμα-7. 7. 7. 7. Gen. 25:15.

Κ "Βαρύη - 2212" Ρ 165.1012. Ναφθω - 221291

it certainly is not recognized. In cases like Γελβουε- γελβουε

in the Semitic languages. They can only be pronounced in connection with homogeneous vowels. In the Massoretic system the a-sounds were preferred, though the e-sounds are quite common. In Assyrian *y* shows a greater preference for e-sounds than *w*; thus *âkîlu* (אכיל), but *êribu* (עריבו). See Del. Assy. Gram. p.100. Taking those cases in which the MT has an a-vowel, and the LXX not, we find the following in the Pentateuch: -*h*=*o* Gen.21:22; *h* with *z*=*o* Gen.36:38; Dt.5:14. *h*=*i* in the following nine cases: Gen.2:11

21:22 (with *z*): 25:15: 46:17: Ex.6:19, 28 *y*=*i* eight times: Gen.4:22: 10:7: 13:10: Ex.6:23; Num.1:9, 13: 33:7 (*Bz*): Dt.2:26 *y*=*o* four times: Gen.10:8: 14:1: 23:2: 36:11 *y*=*u* Gen.36:24: *ou* 36:27: *u* Num.21:15.

6. The diphthongs.

These play an unimportant part in Hebrew, if indeed there is any at all. The tendency certainly was for the *y* and *j* to contract with the vowel preceding, but in other Semitic tongues the diphthongs are preserved, as *ay* in Arabic. The LXX contains a number of cases in which the older diphthongal pronunciation is preserved, though it has disappeared from the MT. Particularly abundant

are the cases of *ay* - *Kaivar* - *אֵלָם* 10:22

אֵלָם for *אֵלָם* 10:22. See other cases in Gen.13:12 (13): or 123, 26:

Ex.15:27; Num.1:19: 10:15: 21:30: 26:18: 36:19, 31: 11:28; Job.7:2 (13): 10:12: 13:13: 14:18, 19:14, 45: Num.12:11

* *Nai* - *נָי* Gen.4:16 for *נָי* or *נָי*.

Sam. 10:16: 1Ki. 8:11(bis): 9:26. There are also many cases in

the LXX: $\Delta\alpha\iota\delta\alpha\rho - \text{𐤃𐤁𐤔𐤃}$; $\Theta\alpha\iota\mu\alpha\rho - \text{𐤕𐤁𐤕𐤁}$; $\text{Αἰλαμ} - \text{𐤁𐤓𐤌𐤍}$ Jer.

$\text{Αἰραρ} - \text{𐤁𐤓𐤁𐤓}$ Ezek. 47:17: $\text{Αἰλαθ} - \text{𐤁𐤓𐤌𐤕}$ 1 Cor. 9:26.

Especially is it to be noted that 𐤁𐤓 in proper names is with very few exceptions rendered by Βαιθ not Βηθ as we should expect. This might represent either 𐤁𐤓𐤕 or 𐤁𐤓𐤌 but the sound of the 𐤓 was not yet entirely lost. A chireq quiescing with its vowel alone always appears as $\alpha\iota$ in the LXX.

𐤁𐤓 occurs less frequently, but still enough to show a development in the language since the Greek translation was made. Proper names tend to retain their original pronunciation and thus preserve old forms of the language which otherwise have passed out of use. For 𐤁𐤓 we have $\text{Βαυξ} - \text{𐤁𐤓𐤕}$ Gen. 22:21, $\text{Ησαυ} - \text{𐤁𐤓𐤕}$ 25:25, in which the 𐤁 is pronounced in the Hebrew: $\text{Αυραρ} - \text{𐤁𐤓𐤁𐤓}$ Gen. 38:4. $\text{Ναβαρ} - \text{𐤁𐤓𐤕}$ Jer. 48:1. See also Num. 13:8; 16:1; 33:3, 47; Dt. 4:43; Josh. 1:1.

II. The vocalization of words in the two texts.

There are many cases in these lists in which the Hebrew and LXX have radically different names. In many cases also the consonants are the same, but the vowels different. In some of these the LXX form is preferable. $\text{Ιωβελ} - \text{𐤁𐤓𐤕}$ for 𐤁𐤓𐤕 Gen. 4:20. There is an Assyrian root 𐤁𐤓𐤕 , and the active participle would be a cap-

that name for a shepherd. Θοβελ- Ἰηθ Gen. 4:22 The Ἰηθ is at least a closer correspondent to the Assyrian Tēbel. Αμαρφυλ- Ἰηθ Gen. 14:1 for Ἰηθ. There was a contemporary king of Babylon Amar-amallil. Whether this is a contracted form, or another name via AMAR — a man, the verb being omitted, the LXX has the advantage of the MT. Μωδαδ-Ἰηθ Num. 11:27 for Ἰηθ, or better Ἰηθ perhaps Ἰηθ beloved. "Ελεμενικ } Jos. 19:28. Similarly interpreted as composed of Ἰηθ Ἰηθ the king's oak; but the LXX understandable as Ἰηθ Ἰηθ 'El is King'. As the name of a place the former is more probable, and we can easily see how the LXX translators would read the unpointed text as they did. Αχιτωβ } Gen. 14:1 for Ἰηθ "my brother is good." According to MT "brother of goodness." The LXX here seems more probable. Μωσα-γῶθ Ex. 14:1 for γῶθ. The Masada stone reads only γωθ, but scholars generally follow MT though the meaning of the word would favor the LXX version.

III. Transposition of consonants.

Cases of this kind abound in these lists. Frankel (p. 97) explains them as due to the peculiarity of the Greek language to facilitate pronunciation. But the cases are so numerous and various that one questions this conclusion though it may have had some influence. The LXX translators as a rule tried to represent the

Hebrew as it was. Frankel does not attempt to formulate any rule for the cases he cites. The following will serve as examples:

Σαβαθακα:שָׁבָתָא Gen. 10:7, Σαλαμφ:שָׁלֹמֶן Gen. 38:30, Αραθ-אֶרֶץ Gen. 40:30 which should be אֶרֶץ, Πιρι:φη/ῖ/ῖ/ῖ/ῖ Gen. 37:36 ^{Ιαρεκαμ} _{ῖ/ῖ/ῖ/ῖ/ῖ} Josh. 15:54.

See also Josh. 19:15, 33, 44; 21:18; 8 Sam. 8:18. A cur-

ious transposition is noticeable in Josh. 13:17. MT reads: מִן הַיַּרְדֵּי

וְעַד הַיַּרְדֵּי לְבַיְתָא לְבַיְתָא: LXX- καὶ Βαμωρ Βὰλ καὶ οὐκου

Μελλωθ-*i.e.* מִן הַיַּרְדֵּי לְבַיְתָא לְבַיְתָא. The transposition

is seen best by writing these together and indicating the two changes by which such dissimilar ^{words} are made identical.

וְעַד הַיַּרְדֵּי לְבַיְתָא לְבַיְתָא - Heb.
מִן הַיַּרְדֵּי לְבַיְתָא לְבַיְתָא - LXX

IV. The Divine names, *i.e.* the use of the names applied to the God

of Israel. Those occurring in proper names are שָׁנָה, יְהוֹנָדָה, יְהוֹנָדָה,

and יְהוֹשָׁפָט. It is remarkable that the form יְהוֹשָׁפָט does not occur in

any proper name of the Old Testament. The same is true of יְהוֹנָדָה

in its full form except as noted below. We find it in various

shorter forms. שָׁנָה and יְהוֹנָדָה are the common divine names which

are used in the formation of Hebrew proper names. We may note

at the start a striking difference between the ^{composition} ~~composition~~ of

Hebrew and Assyro-Babylonian names. In the latter names are

made of the name of a deity, a verb ^{an} and object. This applies to

the name of a king on the throne, and to that of the slave in

bondage. Bel-ah-ia-ia, "Bel has given brothers" is a common type. In actual use the names were often abbreviated. Among many people to-day there is a fondness for long, sonorous names, which are reduced to a minimum in daily use. Less commonly Assyrian names are composed of a noun and a divine name, as Ardu-Marduk-"servant of Marduk". The third element is rare in Hebrew names. The formations are many, but to a divine name, the only ones which we now consider, there is joined indifferently a verb, or noun, which latter may be subject, predicate, or in the construct. There are a few cases in which a third element appears, but there is no case so far as I know in which we have the Assyrian type. Thus we have Muxanl-šāḫ Num. 13:13 "who is like" מִי־כָמוֹ? "Muxanas-šāḫ" Chr. 17:17, also הֶשֶׁלֶם Mic. 1:1, הֶשֶׁלֶם 2 Ki. 22:17, הֶשֶׁלֶם Jud. 17:11, the LXX reading the same in every case. Possibly there are three parts in Abimelech-šāḫ Gen. 10:28.

Forms with šāḫ. This may be A) the subject of a following verb: Emdaš ————— שְׂמַדָּשׁ, 2 Sam. 5:16 "El Emdaš" B) the object of a preceding verb: Naḏar ————— נָדַר, 1 Sam. 1:11 "I have vowed" There is a question whether all words of this type are found as old forms in Hebrew, and we have a few cases in which the form of the divine verb is apparent: e.g. Emdaš-šāḫ 1 Ki. 4:22, Emdaš-šāḫ 1 Sam. 1:11 Ipru ————— מְפָרָה, 1 Sam. 1:11 "I have vowed".

ing to the LXX ἐλίου ἐλίου ? "El pities: Num. 13:4 $\Sigma\alpha\mu\omicron\upsilon\nu\lambda$ ἐλίου , i.e. probably ἐλίου , as ἐλίου . The LXX suggests that the ἐλ was omitted in some pronunciation. The abbreviated forms above show that the divine name was lost sight of. We have even ἐλίου , LXX Μεγα 2 Sam. 8:18 which is probably ἐλίου with the divine name dropped. C) ἐλ may precede a noun in the form ἐλ as ἐλίου , "El is king", or D) follow a noun as predicate or genitive as ἐλίου "house of God", ἐλίου "my strength is God".

There is an interesting name in which there are three elements and probably two divine names. ἐλίου Jer. 16:4, 1 Chr. 28:13; LXX Ελιωρα in the former, but Ελιωρα in Chr. The form ἐλίου occurs in Jer. 10:27, ἐλίου in 1 Chr. 31:8ff. 14:136 17:18; Jer. 10:28; Neh. 18:41. LXX Ελιθαρα , but Ελιωρα in 4:136 and Ελιωρα in Jer. 10:28. Neh. 18:41 is not in the best MSS of the LXX. This word may be rendered "El Sam is my strength" or "El Sam". The rendering of Genesis "and God said unto Abram 'thou shalt be called' " is quite without parallel in Hebrew. It is interesting if we find in ^{this} name the conjunction of divine names which plays so important a part in the higher criticism of the Old Testament. ^{*} (~~It is not worthy that this~~ ~~is not given in the Brown-Driver Lexicon.~~)

Forms with יהו . The only cases in which the form יהוה

occurs are יהוה יהוה - Κυριος ἐλίου Jer. 22:13; יהוה יהוה .

Κυριος καταφύγιον μου Jer. 17:15; יהוה יהוה - Εισοτην Κυριος Jer. 31:1.

* In such cases of divergent forms the longer is most probable original, as combination of names is natural, expansion not.

Perhaps we should include — יְהוָה יִשְׁרָאֵל — *Iωσεδεκ* Jer.23:6.

The passage in Jeremiah is especially interesting. The Hebrew

reads: יְהוָה יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל

translates "And this is his name by which they shall call him,

Yahveh, the righteousness." The LXX reads: καὶ τοῦτο τὸ

ὄνομα αὐτοῦ, ὃ καλεῖσαι αὐτὸν κύριος, *Iωσεδεκ* ἐν τοῖς προφήταις;

omitting vv.7,8 and attaching יִשְׁרָאֵל of v. 8 to the

end of v. 6. This last word is only a heading, a fact of

which the LXX translators were ignorant. It appears that the

Greek translators understood an יְהוָה in this verse,

which they do not render as a proper name, and at the same

time recognize the presence of the divine name יְהוָה with

its usual pronunciation יָ (Iω). The value of this will be no

more apparent later on. We may on this evidence question the

actual appearance of יְהוָה in any proper name.

Our chief interest in the study of compounds of יְהוָה

is for the pronunciation. We may note at the outset that יְהוָה

as the name of God occurs twice in Exodus (15:2;17:16), thirty-

eight times in the Psalms, for the most part in the fourth and

fifth books, and three times in Isaiah (12:2;26:4;38:11). This

is rendered in the LXX κύριος in every case except ⁱⁿ the

expression so often found in the last few Psalms יְהוָה יִשְׁרָאֵל .

At the end of the Psalms this is omitted in the LXX except at the

the end of Ps. 150. In this case and in the headings it is transliterated Αληλουια . There are three different

pronunciations of this divine name in the MT: יהוה , יהו

and יהו^x . The LXX recognizes all of these, $\text{Ia}(\text{ias})\text{Iw}$, Iou the

first being only a case ending. But whence comes Iw ? This is the *larger* pronunciation represented by the Massorites as יהו . This

pointing is found wherever יהו is the first part of a compound in the W.S.

in every case, except one, viz. יהוה Jer. 37:3 יהוה 38:1

LXX in both cases reads correctly $\text{Iwaxa} \lambda, \text{i.e. } \text{יהוה}$ "Jah

is able," so that this is not a real exception. The name often

appears simply as יהו as יהוה - $\text{Iwra} \theta a \nu$ 1 Sam. 13:2

"Jah has given," יהוה - $\text{Iw} \eta \lambda$ - Jo. 1:1; i.e. — יהוה —

"Jah is God." In all these cases it is rendered Iw in the

LXX so that we have a double testimony to this pronunciation.

Occasionally we find יהוה as יהוה or יהוה as יהוה and יהוה as יהוה .

I have been struck with the fact that the Massoretic pointing

is the same that occurs in the first part of the sacred name

as actually pronounced by the Jews יהוה . It is doubtful

however whether the Hebrews would pronounce this name in com-

pounds partly as written partly as vocalized in other connections.

At the end of words the pronunciation was יהוה , יהוה , or

perhaps יהוה . The pointing יהוה is frequently found in MT

and represented in the LXX usually by ias , rarely by iou . The

* Perhaps we should add as a fourth יהוה as in יהוה , see above p. 41.

following cases are paralleled, however, to assure us that אֱלֹהִים was distinctly heard. Αδωρου — אֱלֹהִים 1 Ki. 18:38.^x The אֱ corresponds to אֱ as Iw to יִ , and we may suppose that אֱ represented the actual pronunciation. The Assyrian also testified to the same, e.g. bu-za-ki-a-u ; though this may be due to the ^{influence of the} written form in Hebrew.

אֱלֹהִים does not often occur in proper names. Initial we find

אֱלֹהִים and אֱלֹהִים the former rendered Αδωρου 1 Ki. 1:10, the latter Αδωρου 1 Ki. 1:9. "Jah is My Lord:" אֱלֹהִים Αδωρικαν Est. 8:15, and Αδωρικαν Heb. 7:18 (A- Αδωρικαν): and אֱלֹהִים Αδωρικαν 1 Ki. 4:19, 1 Sam. 26:19, אֱלֹהִים 1 Sam. 26:19, אֱלֹהִים 1 Sam. 26:19. All these are corrupt forms in MT.

אֱלֹהִים does not occur at the beginning of a word unless Σιδωου -

אֱלֹהִים Num. 1:5 should be read אֱלֹהִים "Shaddai is light," cf. Μισαδαι — אֱלֹהִים Dt. 10:6. In Lev. 10:4

Μισαδαι = אֱלֹהִים : this is an interesting disagreement of texts, ~~which is not~~ We find Σιδωου Αδωρικαν — אֱלֹהִים

Num. 1:6. "Shaddai is my rock" or "rock of Shaddai", and Num.

1:12 Αμυσαδαι — אֱלֹהִים "people of Shaddai".

V. Feminine ending. That the feminine ended originally in ה , and that this very slight sound was lost is beyond dispute.

^x Αδωου — אֱלֹהִים 1 Ki. 14:11, Ηλίου — אֱלֹהִים 1 Ki. 17:1.

There are a few interesting cases in these lists in connection with the loss of ה which became a universal law in Hebrew

Ευελαν — הָעֵלִי Gen. 2:11 can only be explained, if

the text is correctly, as a preservation of the original form.

similar case is Σαραθ — הָרָחֵק Josh. 19:41 and

Χαραδαθ — הָרָחֵק Num. 33:24. That the ה was easily

lost in pronunciation is seen from forms like Βαλφαλαδ —

הָרָחֵק Josh. 15:27; Καριαρ Βοξ εφερ — הָרָחֵק

— Jud. 1:10. See also Jud. 1:11.

VI. The State of the Text.

The student of the Old Testament text is seriously handicapped by lack of data. It is unfortunate that there is essentially but one Hebrew text to which all known Mss. conform. The Ancient Versions are the chief reliance of the textual critic. If we were sure we had the original text in a version like the LXX it would be of inestimable value. The text of that version is so corrupt that we cannot accept it as a reliable witness to the Hebrew text from which it was made. In every case of disagreement between the LXX and the Hebrew the difficult question to decide is which is the original. A comparison of the Hebrew text with the LXX shows that the latter is a very poor witness to the original. Theological motives would not

prompt any changes in proper names. Ignorance may explain many
 discrepancies in translation, but no great skill would be required for
 the transliteration of names. Therefore we should expect a
 close agreement between the two lists. The facts, however,
 are far from justifying such expectations. It may be well,
 therefore, to conclude by stating the facts about the texts as far
 they appear from these lists.

In the book of Genesis the rendering of the proper names
 is more accurate, as appears from these lists, than in any
 other book of which we have enough material to judge fairly.
 This would be a point of value if the same Mss. were used ^{throughout}. But
 unfortunately we have no such list of Genesis. Both N and B are
 practically lacking. The fragments of Genesis found in N and B
 contain no proper names of importance. We are therefore large-
 ly left to A. It would be of great value to determine how
 nearly A and B agreed in Genesis. So far as the proper names ~~are~~
 are concerned, this question is measurably determinable, as
 we shall see further on.

In Exodus there is a very close agreement between the LXX
 (B) and the Hebrew. Moreover A and B agree in every essen-
 tial point. There are only two cases of disagreement in one of
 which B agrees with Heb. rather than ^{with} A (6:23), and in the other
 A agrees with the Heb. rather than ^{with} B (31:2).

In Leviticus the names are too few to afford any basis of comparison.

In Numbers we have long lists of little known names which afford an excellent basis of comparison. We find again a pretty close agreement among A, B, and the Hebrew text. So far as the words are concerned, A is slightly more independent than B, but in regard to sense A is slightly more independent than B.

In Deuteronomy the condition is about the same. There are not many divergencies and in the few there are, A is quite as independent as the Hebrew.

If therefore in the three books of the Pentateuch in which we have a sufficient basis of comparison we find A and B in close agreement with each other and with our present Hebrew text we may conclude that if we had B for Genesis, we should not find many variations from the names we now have. I limit this conclusion to the proper names, but it is probable that the same result would be reached if the whole texts were compared in the same way, and such a comparison ought by all means to be made.

This conclusion is one that we should expect on other grounds. The Pentateuch attained a position of authority soon after it was put into its present form, and was therefore practically canonized before the text had an opportunity to become corrupt. There never was much variation in the original,

hence all versions would agree. If this conclusion is sound, we are justified in arguing from it that the LXX text in these books represents fairly well the Hebrew text from which it was translated, recognizing at the same time that that Hebrew text might have been inferior to the one we now have.

In leaving the Pentateuch and taking up the prophetæ priores, we leave behind the field of close agreement, and find ourselves quite bewildered with the confusion into which the names have fallen. At the outset, we may state that in all passages containing lists the confusion becomes very great.

In the book of Joshua the agreement between the LXX and Hebrew is fairly close until we reach the list of names in c. 11; the divergence here is small however compared to the lists of names assigned to the various tribes in c. 15 ff. - In c. 15 there are nineteen names in which the agreement is close; there are eighteen names in which the consonants are essentially the same; there are thirty-five names in which the vowels are partly alike, usually enough so to suggest the possibility that both were originally ~~the same~~ ^{the same} but have become corrupt: there are thirty-four names in which there is scarcely a resemblance in the two texts. This leaves out the list of names in c. 16 ff. In c. 16 the list of names is not in the Hebrew, corresponding with the LXX. In a large number of these cases A is in close agreement with

the Hebrew.

In Judges the names in the two lists are much alike. They are for the most part well-known names. I have already stated that in this book B on the whole agrees with the Hebrew better than A .

In the books of Samuel the names correspond quite closely except in the passages containing lists of names, such as 2 Sam. 23.

In Kings the agreement is not so close as in Samuel, the divergence frequently being very great.

In Isaiah the apparatus criticus has not been available, and I do not lay any stress on the close agreement.

In the Psalms we note that the names are almost all quite familiar ones. This includes all the names in the Psalter only a few of which I have copied. They agree very closely with the names as they occur in the historical books, This is remarkably the case with the headings, and would suggest that the names were taken from these books. Thus in Psalm 51:1 we find Βηθσαβει-B (בֵּית שָׁבַי) as it is in 2 Sam. 11:3 A has Βηθσαβει . This heading must have been taken from the Greek text of Samuel.

In Esther the confusion of names is very great. Many were changed and others omitted by the translator. Thus the

by the Greeks.

The facts have now been briefly stated. A close reading of the lists will bear out all that has been said. The question yet remains how we are to explain the great corruption into which these lists have come. The material is not all collected yet for the solver to that question. It is certain however that very little reliance can be placed upon these lists as they stand in either text. Each name must be studied by itself, and the LXX will in many cases afford valuable suggestions, but the lists of cities as it was originally, for instance, in the latter part of the book of Joshua, has become so far corrupt, that the true text is now beyond recovery.

Lists of Proper Names in Greek and Hebrew.

Codex Sinaiticus.

A	"	Alexandrinus,
B	"	Vaticanus,
D	"	Cottonianus,
E	"	Bodleianus,
F	"	Ambrosianus.

Except as otherwise noted the names in Genesis are from A,
in the other books from B.

Lists of Proper Names in Greek and Hebrew.

Gen. 2:10	Ἔδεμ	לֶדֶם	Gen. 5:29	Νῶε	נֹחַ
11	Φεισῶν	יִשְׁבָּן	32	Σήμ	שֵׁם
	Εὐελάτ	הֶעֱלֵט		Χάμ	חָם
13	Γηῶν	יִתְנָח		Ἰάφεθ	יָפֶֿתֿ
14	Ἀσουρίων	אַשּׁוּרִי	8:4	Ἀραράτ	אַרָּרָט
	Εὐφράτης	הַפְּרָת	9:18	Χανάαν	כְּנָעַן
16	Ἀδὰμ	אָדָם	10:2	Γάμερ	גַּמְרִי
4:1	Κάιν	כַּיִן		Μαγῶν	מָגִי
2	Ἄβελ	הָאָבֶל		Μαδαί	מָדַי
16	Ναῖδ	נֹחַד		Ἰωυάν	יוֹאָן
17	Ἐνῶχ	הֶעֱנֹךְ		Ἐλισά	הַלִּישָׁא
18	Γαιδάδ	גַּדָּד		Μόσοχ	מוֹסֹחַ
	Μαιήλ [Μαουιηλ-Ε]	מַיִל [מַאֲוִיֶּה־עֵ]		Θειράς	תֵּירָס
	Μαθουσαλά	מַתְּוִשָׁלָה	3	Ἀσχαράς	אַשְׁחָרָס
	Λάμειχ	לֶמֶיֶח		Ῥιφάθ	רִיפָּאֶת
19	Ἀδὰ	הָאָדָה		Θεργαμά	תֵּרְגָמָה
	Σελλά	הַסֵּלָה	4	Θαρσίς	תְּרַסִּי
20	Ἰωβείλ	יֹבֵֿבֶל		Κήτιου	כְּתִי
21	Ἰουβάλ	יֹבָבֶל		Ῥόδιοι	רֹדִי
22	Θοβείλ	תְּבֵֿבֶל	6	Χοῦς	חֹזִי
	Νοεμὰ	הַנֹּעֲמָה		Μεσράιν	מֶסְרַיִן
23	Εὐά	הַיֵּוָּה		Φοῦδ	פֹּדִד
	Σήθ	שֵׁת	7	Σαβά	סָבָה
26	Ἐνῶς	הַנֹּחַח		Σαβαθα	סָבָתָה
5:9	Καιρὰν	כַּיִרָּן		Ῥιγχαμά	רִיגְחָמָה
12	Μαλελεήλ	מַלְלֵֿהֶל		Σαβαναθα	סָבָנָתָה
15	Ἰάριδ	יָרִיד		Δαδάρ	דָּדָר

Gen. 10:8 Νιβρῶδ

10 Βαβυλῶν

Ὀρεχ

Ἀρχὰδ

Χαλαρρή

Σενναάρ

11 Ἀσσοῦρ

Νινευή

Ρωβῶς

12 Δασεῖμ

Χαλαχ

13 Λουδεῖμ

Νεφθαλιεῖμ

Αἰνεμετιεῖμ

Λαβεῖμ

14 Πατροσωγεῖμ

6 Χασμωνεῖμ

ε Φυλιστιεῖμ

α Χαφθοριεῖμ [καππαδοκίαι ²¹ 22:13] 21

15 Σιδῶν

Χετταῖον

16 Ιβουσαῖον

Ἀμορραῖον [Amoris 14:13]

Γιργεσαῖον

17 Εὐαῖον

Ἀρουκαῖον

Ἀοφενναῖον

18 Ἀράδιον

Σαμαραῖον

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Gen. 10:18 Ἀμαθί

19 Γέραρα

Γάζα

Σοδόμων

Γομόρρας

Ἀδαμά

Σιβωῖμ

Δασά [Λασα Ε]

21 Ἐβερ

22 Αἰλάμ

Ἀρφαξὰδ

Λούδ

Ἀράμ

23 Ως - cf Gen. 22:21

Οὐλ φ

Γάθερ φ

25 Φάλεκ

Ἰεκτάν

26 Ελωδάδ

Σάλεφ

Ἀσαρμώθ

Ἰάραδ

27 Ὀδορρά

Αἰζηλ

Δεκλά

28 Ἀβιμεήλ

Σαβεῦ

29 Οὐφείρ

Ἰωβάβ

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Gen. 10:30 Μουσση

Σωφίρα

11:9 Σύγχυσις

18 Ραγαύ

20 Σερούχ

22 Νυχώρ

24 Θάρα

26 Αβράμ

Άρράν

27 Λωτ

28 Χαλδαίων

29 Σάρα

Μελχά

Ίεσχά

31 Χαρράν

12:6 Σοχίμ

8 Βαιθηλ

Άγγαί

15 Φαραώ

13:10 Ιορδάνης

Ζόγορα

18 Μαμβρής

Χεβοών

14:1 Αμαρφαί

Άρεώχ

Έλλαοάρ

Χοδολλογόμορ

Θαλγά [Θαλγαλ.9]

Gen. 2 Βάλλα [Βαρα Ε]

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Gen. 14:2 Βαρσά

Συμόβορ

Βάλακ

Σήγωρ

5 Άστορῶθ Καρνάιν

Σαυή

6 Χορραίους

Σηείρ

Φαράν

7 Καδής

Άμαλίκ

Άσασαν Θαμάρ

13 Αύραν

14 Δάν

15 Χωβάλ

Δαμασκοῦ

18 Μελχισέδεκ

Σαλήμ

15:2 Έλιέξερ

19 Κεναίους

Κερεζαίους

Κελωραίος

20 Ραφαίρ

16:1 Άγάρ

11 Ισμαήλ

14 Βάραδ

17:15 Άβραάμ

Σαρρα

19 Ισαάκ

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Μωάβ
 38 Ἀμμάν
 20:1 Σούρ
 Γεράρις
 2 Ἀβιμίλιχ
 21:22 Ὀχοζάθ
 Φεκὼλ
 22:21 Βαύξ Α
 Ὠξ Α
 Καμουήλ Α
 23:2 Ἀρβὶκ
 7 Χέτ
 8 Ἐφρών
 Σάαρ
 24:15 Ῥεβέκκα
 25:2 Ζεβράν
 Ἰεζάρ
 Μαδαίμ
 Μαδιαύμ
 Ἰεσβὸκ
 Σωύε
 3 Σαβάν
 Θαιμάν
 Δαϊδάν
 Ῥαγουήλ
 Ναβδεήλ
 Λατουσεύμ
 Λαωμείμ
 4 Γεφάρ

מִזֶּבֶךְ
 עֲלֹן
 שֹׁר
 זֶרֶר
 אֶבֶן
 אֲחִי
 פִּיכָה
 בֹּז
 עֹץ
 קִמּוֹת
 אֶרֶב
 חֵת
 עֲפֹרֹן
 אֲחֵר
 רִבְקָה
 זִמְרֹן
 יִקְשֹׁן
 מִדָּן
 מִדְּגָן
 יִשְׁכָּן
 שֹׁחַ
 שִׁכָּה
 דָּדָן
 [רְעוּתָא]
 יִרְבֵּי
 לִטוֹשִׁים
 לִמְלִים
 עִפָּה

Gen. 25:4 Ἀφέρ
 Ἀβιρά
 Θεργανά
 13 Ναβαιώθ
 Κηδάρ
 Μασσάμ
 14 Μασμά
 Ἰδουμά
 Μασσή
 15 Χοδδάρ
 Ἰετούρ
 Ναφίς
 Κέδμα
 18 Σουήλ
 25 Ἡσαΐν
 26 Ἰακώβ
 26:34 Βεήρ
 27 Ἰουδιν
 Μασεμμάθ
 28:9 Μαλιέθ
 29:6 Ραχήλ
 15 Λεία
 24 Ζέλφαν
 29 Βάλλαν
 32 Ρουβήν
 33 Συμεών
 34 Λευί
 35 Ἰουδά
 30:6 Δάρ

עֵינַי
 אֶבְיַד
 נִבִּית
 נִדָּר
 מִבְּשָׁם
 מִשְׁמָע
 [ו]רִימָה
 מִשְׁמָע
 חֲדָר
 יִשְׁוֹר
 נִפְיֹשׁ
 נִדָּרָה
 שִׁיר
 עֲשֹׂו
 יִעֲקֹב
 דִּבְרֵי
 יְהוֹדִית
 דְּבַשׁ־לֵּחַ
 מִחֲכָה
 דָּחַל
 גִּלְגָּה
 זִלְפָּה
 בְּנֵהָ
 רֹאשׁוֹן
 שְׁמֵעוֹן
 יִבִּי
 יְהוֹדָה
 דָּן

Gen. 30: 8 Νιφθαλείμ

11 Γάδ

13 Ἀσήρ

18 Ισοαχάρ

20 Ζαβουλών

21 Δεινὰ

24 Ἰωσήφ

31: 47 Βουρὸς

32: 13 Ἐδὼμ

32 Ἰσραήλ

33: 18 Σικέμων

19 Ἐμμώρ

35: 8 Δεββωρὰ

18 Βενιαμὴν

36: 2 Ὀλιβεμὰ

Ἀρά

Σεβιγών

4 Ἐλιφὰς

5 Ἰεοὺς [Ieus v. 14]

Ἰεγλὸμ

Κόρε

11 Ὠμάν

Σωφάρ

Γοθόμ

Κενιζ

13 Νάχομ

Σάρτ [Zara v. 33]

Σομί

Μοξέ

יִשָּׁשְׁכָר

גָּד

אָשֵׁר

יִסַּחָר

זַבּוּלֹן

דֵּינָא

יוֹסֵף

עֲדוֹם

יִשְׂרָאֵל

שִׁכֶּמֶן

עֲמֹרָה

דֵּבְרָה

בִּנְיָמִן

הַיְכָל הַבְּנֵי

אֶרֶץ

יִצְחָק

עֲלִיפָז

יְהוּדָה

מִנְיָן

קֹרֶה

יִמָּן

סוֹפָר

גֹּתֵם

קִנִּיז

נַחֲמָן

שָׂרֵת

שׁוּמִי

מִנְיָן

Gen. 36: 20 Δωτάρ

Σωβάλ

21 Δησών

Ῥεισών

22 Αἶμάρ

23 Γωλὼν

Μανναχὰθ

Γαβήλ

24 Αἰέ

Ἠράν

Ἰαμείν

26 Ἀμαδά

Ἀσβάρ

27 Βαλαάν

Ζουκάμ

Ἰουκάμ

Ὀυκάν

32 Βάλακ

Βεώρ

Δενράβα

33 Ἰωβὰς

Βοσόρρας

34 Ἀσόμ

Θεμάνων

35 Ἀδὰς

Βαρὰς

Γεθθαίμ

36 Σαλαμὰ

Μασίκκας

דְּוִי

זַבּוּלֹן

אָשֵׁר

יִסַּחָר

זַבּוּלֹן

דֵּינָא

יוֹסֵף

עֲדוֹם

יִשְׂרָאֵל

שִׁכֶּמֶן

עֲמֹרָה

בִּנְיָמִן

הַיְכָל הַבְּנֵי

אֶרֶץ

יִצְחָק

עֲלִיפָז

יְהוּדָה

עֲלִיפָז

יְהוּדָה

מִנְיָן

קֹרֶה

יִמָּן

סוֹפָר

גֹּתֵם

קִנִּיז

נַחֲמָן

שָׂרֵת

שׁוּמִי

מִנְיָן

Gen. 36:37	Σαούλ	𐤱𐤲𐤱	Gen. 46:9	Ἀσρών	𐤀𐤱𐤲𐤱
38	Βαλαεινών	𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏		Χαρμι	𐤁𐤏𐤏𐤏
	Ἀχοβώρ	𐤀𐤁𐤏𐤏𐤏	10	Ἰεμουήλ	𐤀𐤁𐤏𐤏𐤏
39	Ἀράθ	𐤀𐤏𐤏𐤏		Ἀώδ	𐤀𐤏𐤏𐤏
	Βαράθ			Ἰαχείμ	𐤀𐤏𐤏𐤏
	Φόγωρ	𐤏𐤏𐤏		Σαμουήλ	𐤱𐤲𐤱
	Μετεβεήλ	𐤏𐤏𐤏𐤏𐤏𐤏	11	Γηρσών	𐤀𐤏𐤏𐤏
	Ματραεὶθ	𐤏𐤏𐤏𐤏		Καὰθ	𐤏𐤏𐤏𐤏
	Μεξοόβ	𐤏𐤏𐤏𐤏		Μεραρί	𐤀𐤏𐤏𐤏
43	Μετοδιήλ	𐤏𐤏𐤏𐤏𐤏	13	Ἰασούφ	𐤀𐤏𐤏
37:12	Συχέμ	𐤱𐤏𐤏		Ζαμβράμ	𐤀𐤏𐤏𐤏
17	Δωθαίμ	𐤏𐤏𐤏𐤏𐤏	14	Σέρριδ	𐤏𐤏𐤏𐤏
36	Πιτρεφί	𐤏𐤏𐤏𐤏𐤏		Ἀλοήλ	𐤏𐤏𐤏𐤏
38:1	Ὀδολανίτην	𐤏𐤏𐤏𐤏𐤏	16	Σαφών	𐤀𐤏𐤏𐤏
	Εἰράς	𐤏𐤏𐤏𐤏		Ἀγγεῖς	𐤀𐤏𐤏
2	Σαύα	𐤱𐤏𐤏		Σαννίς	𐤀𐤏𐤏
3	Ἦρ	𐤏𐤏		Θασοβάρ	𐤀𐤏𐤏𐤏
4	Ἀννάρ	𐤀𐤏𐤏		Ἀηδὶς	𐤀𐤏𐤏
5	Σηλώμ	𐤏𐤏𐤏		Ἀροηδὶς	𐤀𐤏𐤏𐤏
	Χασβί	𐤀𐤏𐤏		Ἀροηλεῖς	𐤀𐤏𐤏𐤏
6	Θαμάρ	𐤏𐤏𐤏	17	Ἰεμρά	𐤏𐤏𐤏𐤏
12	Θαμρά	𐤏𐤏𐤏𐤏𐤏		Ἰεσσαὶ	𐤏𐤏𐤏𐤏
41:45	Φονθομφανήχ	𐤏𐤏𐤏𐤏𐤏𐤏		Ἰεοὺλ	𐤀𐤏𐤏𐤏
	Ἀοιενρέθ	𐤏𐤏𐤏𐤏		Βαριά	𐤏𐤏𐤏𐤏
51	Ματασοή	𐤏𐤏𐤏𐤏		Χόβωρ	𐤏𐤏𐤏𐤏
52	Ἐφραίμ	𐤏𐤏𐤏𐤏𐤏		Μελχιήλ	𐤏𐤏𐤏𐤏
43:10	Γέσιμ [Γοσομ φησὶ. 10:41]	𐤀𐤏𐤏	20	Μαχείρ	
	Ἀραβίας			Σουτάλαμ	
46:9	Φαλλοῦδ	𐤏𐤏𐤏𐤏		Τάαμ	

λεν. 46:20 Ἀσιήλ
Νομάν
Ἀγχείς
Ρώς
Μαμφεῖν
Ὀφιμίν
23 Ἀσόμ
24 Ἀσιήλ
Γωορί
Ἰσοααρ
Συλλήμ
28 Ραμεσοή
29 Ἡρώων
50:10 Ἀτάς

δ. ψ. 5 εχ. 6:17 Σεμει [Σεμει Α] γ. ψ.
18 Ἀμβράμ π. γ.
Ὀζειήλ [Αζειήλ λευ. 10:4] δ. ψ. γ.
19 Μοολι γ. η.
Ὀμουσι γ. η. [η]
20 Ἰωχάβες γ. γ. η.
21 Μαριάμ π. γ. η.
21 Νάφεκ γ. η.
Ζεχρεί γ. η.
21 Ἐλισαφάν γ. ψ. γ. η.
Σεγρεί [Σεθρι Α] γ. η. θ.
23 Ἐλυσάβεθ γ. γ. ψ. γ. η.
Ἀμειναδάβ [Αμιναδαμ Α] γ. γ. η. γ.
Ναασών [Νασσων ημ. 1:7] γ. η. η.
Ναδάβ γ. η.
Ἀβιοός [Αβισουρ Α] η. η. η. γ.
Ἐλαζάρ γ. η. γ. η.
Ἰθαμάρ γ. η. η. η.
24 Ἀσείρ [Ασηρ Α] γ. η.
Ἐλκανά η. η. γ. η.
Ἀβιασάρ γ. η. γ. η.
25 Φουτιήλ γ. η. θ. θ.
Φινεῖς θ. η. η. η.
13:20 Σοκχώθ η. θ. θ.
Ὀθόμ η. η. η.
15:22 Σοός γ. η.
27 Αἰλείμ η. η. γ. η.
16:1 Σείν [Σιν Α F] γ. η.
Σεινά [Σινα α. 14:17] γ. η. θ.

Exodus 1:11 Πειθώ [Πιθομ Α] π. η. θ.
Ραμισοή θ. θ. γ. γ.
Ὀν
15 Σεπφωρά η. η. γ. ψ.
Φονά η. η. γ.
2:10 Μωυσή [Μουση F] η. ψ. γ.
16 Ἰοθόρ [3:1 γ. η. η.
4:14 Ἀαρών γ. η. η. η.
6:15 Ἰωαδὴ εχ. λευ. 46:10 [Ιωαδὴ Α] γ. η. η.
Ἰαχείν [Ιαχει Α] γ. η. γ.
17 Λοβνι γ. η. γ.

24 Ἀσείρ [Ασηρ Α] γ. η.
Ἐλκανά η. η. γ. η.
Ἀβιασάρ γ. η. γ. η.
25 Φουτιήλ γ. η. θ. θ.
Φινεῖς θ. η. η. η.
13:20 Σοκχώθ η. θ. θ.
Ὀθόμ η. η. η.
15:22 Σοός γ. η.
27 Αἰλείμ η. η. γ. η.
16:1 Σείν [Σιν Α F] γ. η.
Σεινά [Σινα α. 14:17] γ. η. θ.

Ex. 17:1	Ραφιδέν	רָפִידֵן
6	Χωρήβ	חֹרֵב
8	Αμαλήκ	אַמֶּלֶךְ
10	Ωρ	וֹר
18:3	Γηρσάμ	גִּרְשָׁם
31:2	Βεσιλεήλ	בְּעִזְיָה
	Ούρείου [ΟοριA]	אֲוִירִי
6	Ελιάβ	אֶלִיָּב
	Αχισαμάχ	אַחִישָׁמָח

Lev. 10:4	Μισαδαί	מִסָּדָי
24:11	Σαλωμείθ	שָׁלֹמִי
	Δαβρεί	דָּבְרִי

Num. 1:5	Ελειςούρ	אֵלֵי־סֹוּר
	Σιδιούρ [ΕλίσουA]	סִידִי־סֹוּר
6	Σαλαμιήλ	שָׁלֹמִי־עֵל
	Σουρμισαδαί	סֹוּרִי־מִסָּדָי
8	Ναθανήλ	נָתָן־עֵל
	Σωγάρ	שֹׁגַר
9	Χαιλών	חַיִּלֹּן
	Εμιούδ [Σιμ.σουδAF]	עִמְיֹוֹד
Ex. 10	Γαμαλιήλ	גַּמְלִי־עֵל
Lev.	Φαδασούρ [ΦαδασσουAF]	פָּדָסֹוּר
Num.	11 Αβειδάν	אֲבִידָן

Num. 1:11	Γεδωννί	גִּדְוֹנִי
12	Ακίζερ	אַכִּי־זֶר
	Αμμισαδαί	אַמְמִי־סָדָי
13	Φαγιήλ	פִּגְיָה־עֵל
	Εχράν	חֶרֶן
15	Αχειρέ	אַחֵירִי
	Αινάν	אֵינָן
3:24	Δαήλ	דָּהֵל
35	Σουριήλ	סֹוּרִי־עֵל
	Αβιχαίλ	אַבִּי־חַיִּל
11:27	Ελδὰδ	אֵל־דָּד
	Μωδὰδ	מֹוֹדָד
13:3	Φαράν	פָּרָן
4	Σαμουήλ [Σαμμος 28.5:114]	שָׁמוּעַ־עֵל
	Ζακχούρ [ΣαμαλιηλA]	זַכְּחֹוֹר
5	Σαφάτ	שָׁפָט
	Σουρεί	סֹוּרִי
7	Ιλαάλ [ΙγαλAF]	אֵל־עֵל
8	Αύση	אַוּשִׁי־עֵל
9	Φαλτεί	פָּלְטִי
	Ραφού	רָפֹוּ
10	Γουδιήλ	גִּדְוִי־עֵל
	Σουδι	סֹוּדִי
11	Γαδδνί	גַּדְדִּי
	Σουσι	סֹוּסִי
12	Αμειήλ	אַמְמִי־עֵל
	Γαμαί [ΓαμαλιA]	גַּמְאִי
13	Σαθούρ	שָׁתֹוּר
	Μειχαήλ	מִיכָה־עֵל

Num. 13:14	Ναβεί [Ναβα Α]	נָבִי
	Ίαβεί	יָבִי
15	Μακχί [Μαχι Α]	מַכִּי
21	Ραάβ [Ρωβ Α]	רָאֵב
	Έφαάθ [Αιμαθ Α]	אֶפָאֶת
22	Άχειμάν	אֶחֱמָן
	Σισοαί [Σουσαι ^{Σουσαι} ^{Γεν. 15:14}]	סִיסְאִי
	Θιλαμρίν	תִּילְמַרְיִן
	Ένάχ [Ενακ Α]	אֶנָּח
	Τάνιν	תָּאֵן
25	Φάραγξ	פָּאֶרַח
14:45	Έρμάν [Ερμα ΑΡ]	אֶרְמָן
16:1	Δαθάρ	דָּאֶת
	Αβιερών	אֲבִיעֶרֶן
	Αΰν [Αυνα ΑΡ]	אֵין
	Φαλιθ	פָּלִיθ
21:1	Ανάδ	אָנָד
	Αθαρίν	אֶתְהָרִין
10	Ωβώθ	אֲבָת
11	Χαλγλιί [Αχιλγαι Α]	חֶלְגִילִי
12	Ζάριτ [Ζαρι Α]	זָרִית
13	Άρνών	אֶרְנָן
14	Σωός	סֻוֹ
15	Ηρ	הֶר
19	Μανθαρίν	מַנְתָּרִין
	Μαναήλ [Νααλιη Α]	מָנַחֵם
	Βαμώθ	בָּמֹת
20	Ίανήν [Ναπηη Α]	יָאֵן
21	Σηών	שֵׁון

Num. 21:23	Εΐσοα [Ίάσοα ^{Δι. 2:32 Α}]	אֵיסֹא
24	Ίαβόκ	יָבֹק
29	Χαμώς	חָמוֹשׁ
30	Δαιβών	דַּיבָן
32	Ίαξήρ	יָאֶחֶזֶר
33	Βασάν	בָּסָן
	Ωγ	אֹג
	Έδράειν	אֶדְרָעִין
22:2	Βαλάκ	בָּלָאֶק
	Σεπφώρ	סֶפְפֹּר
5	Βαλαάμ	בָּלָאָם
	Βεώρ [Βαιωρ Α]	בִּיֹר
	Φαθούρα [Βαθουρα Α]	פָּאֶתוּרָא
25:14	Συμεών	שִׁמְעֹן
15	Χασβεί	חַסְבִּי
	Σούρ	סֹוֶר
	Όμμόθ [Σουμωθ Α]	אֲמֹת
26:9	Ναμοσήλ	נָמוֹשֵׁל
20	Σηλών	שֵׁלֹון
	Φάρες	פָּרֶס
	Θωλά	תּוֹלָא
	Φονά	פֶּנָא
24	Ίασούβ [cf. Gen. 46:13]	יָאֶסוּב
	Σαμαράμ [cf. Gen. 46:13] [Αυβαρα Α]	סַמָּרָאם
27:1	Μαχίρ	מַחִיר
	Μαλά	מָלָא
	Νουά	נֹוָא
	Έγλά	אֶגְלָא
	Θερσα	תֶּרְסָא

Num. 27:14	Σείν	יֵשׁ
32:3	Ἀταρώθ [ΑταρωνΑ]	הִתְעַי
	Ἰαζήρ	יֵצֵי
	Ναμβρά [ΑνδραμΑ]	הִתְעַי
	Ἐλιαλή	הִתְעַי
	Σεδάμα	מִצֵּי
	Ναβαὺ	יֵצֵי
	Βαϊάν [ΒαμαΑ]	יֵצֵי
12	Χαλίβ	בִּצֵּי
	Ἰεφοννή	הִתְעַי
33:7	Βεελσεφών	יֵצֵי
8	Ἐρῶθ [ΕρωθαΑ]	הִתְעַי
9	Αἰλίου	הִתְעַי
14	Ραφιδεῖν	מִצֵּי
18	Ραθαμά	הִתְעַי
	Ἀσηρώθ	הִתְעַי
19	Ρεννών Φάρες	יֵצֵי
20	Λεμωνά [ΚιβωραΑΕ]	הִתְעַי
21	Δισσά [ΡεσσαΑΕ]	הִתְעַי
22	Μακελλάθ	הִתְעַי
23	Σάφαρ [ΑσσαφαρΑ]	הִתְעַי
24	Χαραδάθ	הִתְעַי
25	Μακηλώθ	הִתְעַי
26	Κατάαθ	הִתְעַי
27	Τάραθ [ΘαραθαΑ]	הִתְעַי
28	Ματεκκά [ΜαθεκκαΑ]	הִתְעַי
29	Σελμωνά [ΑσελμωναΑΕ]	הִתְעַי
30	Μασσουρώθ	הִתְעַי
31	Βαναία [ΒανικανΑ]	יֵצֵי

Num. 33:32	Γαδγάδ	הִתְעַי
33	Σιτεβάθα [ΙταβαθαΑ]	הִתְעַי
34	Σεβρωά	הִתְעַי
35	Γεσσιών Γάβερ	יֵצֵי
36	Καδής	שִׁי
42	Φευώ	יֵצֵי
44	Γαί	יֵצֵי
46	Τελμων Δεβλαθαίμ	הִתְעַי
47	Ἀβαρεῖμ	יֵצֵי
48	Ἰερειχώ	יֵצֵי
49	Αἰσιμώθ [Ασειμωθ Joh. 12:3]	הִתְעַי
	Βελσά [ΒελσατιμΑ]	יֵצֵי
34:4	Ἐννάκ	הִתְעַי
	Ἀσειμώνα	הִתְעַי
8	Ἐμάθ	הִתְעַי
	Σαράδακ [ΣαδαδακΑ]	הִתְעַי
9	Διφρώνα [ΖεφρωναΑ]	הִתְעַי
	Ἀρσεναιίμ [ΑσερταιμΑ]	יֵצֵי
10	Σεπφάμιρ	הִתְעַי
21	Χασλών	יֵצֵי
22	Βακχίρ [ΒοκκιΑ]	יֵצֵי
	Ἐγλεί	יֵצֵי
23	Ἀνειήλ	יֵצֵי
	Σουφί [ΟυφιδΑΕ]	יֵצֵי
27	Ἀχιώρ	הִתְעַי
	Σελεμεί	יֵצֵי
28	Φαδαήλ	יֵצֵי
36:2	Σαλπαὰδ	הִתְעַי

Deut. 1:1	Τόφοι	טופֿוֹי
	Λοβόν	לובֿון
	Αδών [Ασηδωθ 2:23]	אדֿוֹן
	Κατακρύπτια	קאטאקֿרֿיפֿטֿיא
2:10	Ὀμμεῖν [Οομμεν Α]	אומֿמֿעֿין
	Ἐνακείμ	אנאקֿעיֿם
11	Ῥαφαῖν	אֿרפֿאֿין
20	Ζοχομμῖν [Ζουζομμεν Α]	אֿזֿחֿומֿמֿין
23	Εύαιοι	אֿוֹיֵי
36	Ἀροήρ	אֿרֿוֹהֿר
3:9	Ἀερμών	אֿערֿמוֹן
	Σανιὼρ [Σανερ F]	אֿנֿיוֹר
10	Μεισὼρ	אֿמֿישֿוֹר
	Ἐλχά [Σεκχα Josh. 12:5]	אֿלֿחָא
13	Ἀργόβ	אֿרגֿוב
14	Γαρτασι	אֿגֿרטֿאֿסי
	Ὀμαχαθί [Λαερ ΑF]	אֿומֿאֿחֿאֿθֿי
	Βασσιμάθ	אֿבֿאֿסיֿמָאֿθ
	Αὐώθ Ιαίρ	אֿוֹוֹθֿ יֵאֿיר
	Μαχανάρεθ	אֿמֿאֿחֿאֿנֿארֿεֿθ
29	οἴκου Φογώρ [Βαιθφογώρ Josh. 13:20]	בֿיתֿ אֿיֿקֿוֹןֿ פֿוֹגֿוֹר
4:3	Βειλφεγώρ	בֿילֿפֿεֿגֿוֹר
43	Βόσορ	אֿבֿוסֿוֹר
	Ῥαμώθ	אֿרֿאֿמוֹθ
	Γαυλὼν	אֿגֿאֿולֿוֹן
10:6	Βηρώθ [Βιρων Josh. 9:17]	בֿיתֿ אֿבֿירֿוֹן
	Ἰακείμ	אֿיאֿקֿעיֿם
	Μεισαδαί	אֿמֿישֿאֿדֿאי
7	Γαδγὰδ	אֿגֿאֿדֿגֿאֿד

Deut. 10:7	Ταιβάθα [Πεταβαθα Α]	תֿיבֿאֿתֿא
11:29	Παριζεῖν [Γαζερειν Α]	אֿפֿרֿיזֿעֿין
	Γαιβάλ	אֿגֿיבֿאל
30	Γολγολ	אֿגֿולֿגֿול
Joshua 1:1	Ἰησοῖ	יֵשׁוּעֿ
	Ναυή	נֿאֿוֹהֿי
4	Ἀντιλίβαρον	אֿנֿתֿילֿיבֿארֿון
2:1	Σαττεῖν	אֿסֿאֿטֿעֿין
	Ἰερειχώ	יֵרֿיכֿוֹ
	Ῥαάβ	אֿרֿאֿאֿב
3:10	Φιρεξαῖορ	פֿירֿעֿזֿאֿיֿור
	Γεργισαῖορ	אֿגֿרגֿיסֿאֿיֿור
	Ἰιβουσαῖορ	אֿיבֿוסֿאֿיֿור
7:1	Ἀχάρ [Αχαρ Α]	אֿחֿאֿר
	Χαρμει	אֿחֿרֿמֿי
	Ζαμβυρί [Ζαβρι Α]	אֿזֿאֿבֿורי
2	Γαί	אֿגֿי
	Βαιθήλ	בֿיתֿ אֿבֿיֿתֿאֿל
9:3	Γαβαὼρ	אֿגֿבֿאוֹר
17	Κεφειρά	אֿקֿεֿפֿירֿא
	Ἰαρεῖν	אֿיֿרֿעֿין
10:1	Ἀδωρεζέζα	אֿדֿוֹרֿעֿזֿעֿזֿא
	Ἱερουσαλήμ	אֿיֿרוֹשֿלֿאֿיֿם
3	Αἰλάμ	אֿיֿלֿאֿם
	Φειδών [Φιραα Α]	אֿפֿידֿון
	Ἱερειμούθ [Ιερμοουθ 15:23]	אֿיֿרֿמֿוֹוֿתֿ

Josh. 10:3	Ιέφθα [Iapha A]	יֵפְתָּה
	Λαχρίς	לַחְרִי
	Δαβρίν [Dabir A]	דַּבִּיר
	Ὀδολλάν	אֲדוֹלָן
10	Ὠρωρίν	אֲרֹר
	Ἀσηκά	אֲשֵׁקָה
	Μακηδά	מַכְדָּה
12	Αἰλών	אֵילָן
33	Αἰλάν [cf. 10:3]	אֵילָן
	Γάξης	גַּחֲשִׁי
41	Καδύς Βαρνή	קַדְוִי בִּרְנִי
11:1	Ιαβρίς [Iabir F]	יַבְרִי
	Μαρών [Madan A]	מָרֹן
	Σουωών [Somerwan AF]	סוּמַרְוָן
	Ἀχσίφ [Achsaφ A]	אֲחִישָׁף
2	Ἀραβί [Araβa 12:11]	אֲרָבָה
	Κινερών [Kinereth 12:13]	כִּנֶּרֶת
	Φεναεδδώρ	פִּנְעֵדְדֹר
3	Μασευμαν [Massehman A]	מַסְעִימָן
5	Μαρρών	מָרֹן
16	Ἀδελ of. 12:18	אֲדֵל
17	Ἀχίλ [Achak A] [Xelgal 12:17]	אֲחִיל
	Βαλαράς	בַּלְאָרַס
21	Ἀναβώθ	אֲנָבֹת
22	Ἀσιδω [Asidwa: Asidwa F] [Asidwa 15:47]	אֲסִידוֹ
12:3	Θαιμάν	תַּימָן
	Μησώθ Φασγά	מִשְׁוֹת פַּסְגָּה
5	Μαχρί	מַחְרִי
8	Νάρεβ	נָרֵב

Josh. 12:17	Ταφούτ	תַּפְּוֹט
	Ὄφιρ	אֲפִיר
18	Ὀφέκ	אֲפֵק
20	Μαμρώθ [Marwa A]	מָמְרוֹת
22	Γεκόν του Χερμείλ	גִּזְרֵי חֶרְמֵיִל
13:4	Ταφίκ [Aφeκα A]	אֲפֵיק
5	Ἐμάθ	אֲמָת
9	Μεισώρ [Maidaba A]	מַיְסֹר
	Δαιδαβάρ [Daidan 13:17]	דַּיְדָן
17	Βαιμών Βαάτ	בַּימֹן בַּאֲד
	Μειλβώθ	מַיְלְבֹת
18	Βακεδμώθ [Kedemwaθ A]	בַּקְדִּמֹת
	Μαιφάαθ [Mephath A]	מַיְפָאֵת
19	Σεβαμά	סִבְמָה
	Σιραδά	סִירָדָה
	Σίωρ [Siwa A]	סִיוָה
	Ἐναβ [Enak A]	אֲנָב
21	Εὐεῖ	אֲוֵי
	Ρόβοκ	רֹבֹק
26	Βοταρτί	בֹּתָרִי
	Βαάν [Maanā 29]	מַאֲנָה
27	Εραδών [Nemik Bethar A]	אֲרָדֹן
	Ὁθαργαεῖ	אֲתָרְגַּיִי
	Βαθαναβία	בַּתְנָבִיָּה
15:3	Ἀκραβίρ	אֲקָרָבִי
	Ἀσωρών	אֲסוּרָן
	Σαράδα	סָרָדָה
4	Σελωώναν	סֵלְוָן

Jorh. 15:6	Baiwv	יבֿיַו
7	Assameir [Asome A]	אַסַּמַּיִר
	Γωγῆλ	גֿוֹגַיִל
9	Maφθῶ [Nεφθω A]	מַאֲפֻתָּו
	Ἰεβᾶαλ [Eis Baal A]	יְעֵבֶאֱאֵל
10	Χασλῶν [Χασαλω A]	חַסְלֻוֹן
11	Λεμνᾶ [Λαβνηλ A]	לֵמְנָה
14	Θοαλμει	תֿוֹאֲלַמַּי
	Ἀχειμᾶ	אַחַיְמָה
17	Γοθοειήλ [Gothuith 6:15]	גֿוֹתְוֵיִל
	Ἀσχαν [Αχσαν A: Αξαμ 1:12]	אַשְׁחַן
19	Βοθθαρείς [Γωλαθμα A]	בֿוֹתְתָרַיִם
	Γοναιθλάν [Γωλαθ A]	גֿוֹנַיִתְלָן
22	Ἰκάμ [Κιτα A]	יְכָמ
	Ῥεγμᾶ [Διμωρα A]	רֵגְמָה
	Ἀρουήλ [Αδαδα A]	אַרְוֵהֵל
23	Ἀσοριωνάιν	אַסֹּרִיֹּוֹנַיִם
	[Ithazif A]	
w. 24, 25 are hopelessly different		
26	Σαλμᾶα [Σαμαα A]	שַׁלְמָאָה
	Μωδαδᾶ [Μωδαδα A]	מֹדַדָּה
	(Kwladam 19:2)	
27	Σερει [Ασεργαδδα A]	סֵרַיִם
	—	יְהִיָּה
	Βαιφάλαδ [Βαιθφαλεθ A]	בַּיִפְלָאד
28	Χολασεωλα [Ασαρσουλα A]	חֹלַסְוֵלָה
	Βηρσαβι	בֵּרְסָבִי
29	Βακῶκ [Αυειμ A]	בַּקֹּוֹק
	Ἰσομ [Ιασον 19:3]	יִסֹּם
30	Ἐλβωσᾶδ	אֱלִבְשָׁד

Jorh. 15:30	Ἑρμᾶ	הֶרְמָה
31	Σεκελάκ	סֵכֶלָק
	Μακαρείμ	מַאֲרַיִם
	Σεθιννάκ	סֵתִינָק
32	Λαβῶς [Λαβωθ A]	לַבֹּוֹס
	Σαλη [Σελειμ A]	סַלֵּי
	Ἐρωμῶθ [Ερεμμω 19:7]	אֶרְוֹמֹת
33	Ἀσταῶλ	אַסְתָּוֵל
	Ῥαᾶ [Σαραα A] [Sara 13:2]	רָאָה
	Ἀσσά [Ασρα A] [Sara 13:2]	אַסְסָה
34	Ῥαμείν	רַמַּיִם
	Τανῶ	תַּנֹּו
	Ἰλουθῶθ	יְלוּתֹת
	Μαλανει	מַלְאֲנַיִם
35	Σαωχῶ [Σωχαυ. 48]	סַוְחֹו
	Μεμβρά [Νεμρα A]	מֵמְבְּרָה
36	Σακαρείμ	סַאֲרַיִם
	Γαδηρά	גַּדְרָה
37	Σεννά [Σενταμ A]	סֵנָה
	Ἀσασσᾶν	אַסְסָאן
	Μαγαδᾶ Γᾶδ [Μαγδαλ Γ A]	מַגַּדָּה גַּד
38	Δαλάλ	דַּלָּל
	Μασφά	מַסְפָּה
	Ἰακα-εηῆλ [Ιεχουηλ A]	יַאֲכָזֵהֵל
39	Μαχῆς [Λαχεις A]	מַחֵשׁ
	Βασηδῶθ [Μασχαθ A]	בַּשְּׁדֹת
	Ἰδαδαλειᾶ [Εγλωμ A]	יְדַדְּלַיִם
40	Χαβρᾶ [Χαββα A]	חַבְרָה
	Μαχῆς [Λαμας A]	מַחֵשׁ

Josh. 15:40 Μααχώς [Χαθλως A] וְיָבֵן
 41 Γεδωρ [Γαδηρωθ A] תִּירְתָּ
 Βαγαδιήλ [Βηθδαγωρ A] יִירְתָּ
 Νωμάρ נֶחֱלֵי
 42 Ἰθακ [Αθερ A] נֶחֱלֵי
 Ἀνώχ [Αουρα A] וְשִׁי
 43 ~~Νασιβ~~ נֶחֱלֵי
 Νασιβ גִּזְרֵי
 Ἰανὰ [Ἰφθα A] תִּירְתָּ
 44 Κεελάμ [Κεελα A] נֶחֱלֵי
 Ἀκιεξεί [Ακξιβ A] גִּזְרֵי
 Κεξείβ = part of גִּזְרֵי [A] above
 Βαθησαρ [Μαρησα A] נֶחֱלֵי
 Αἰλὼν [Εδωμ A]
 48 Σαμείρ נֶחֱלֵי
 Ἰεθέρ תִּירְתָּ
 49 Ρεννὰ תִּירְתָּ
 Πόλις γραμματων תִּירְתָּ
 Δαβείρ תִּירְתָּ
 50 Ανωρ [Ανωβ A] גִּזְרֵי
 Ἐσκαμάρ [Εσθεμω A] נֶחֱלֵי
 Αἰσάμ [Ανεμ A] גִּזְרֵי
 51 Χαλού תִּירְתָּ
 Χαννὰ [Γηλων A] תִּירְתָּ
 52 Αιριμ [Εριβ A] גִּזְרֵי
 Ρεμνὰ [Ρουμα A] תִּירְתָּ
 Σουὰ [Εσαν A] נֶחֱלֵי
 53 Ἰεμαείρ [Ιαρουμ A] גִּזְרֵי
 Βαιθαχού [Βεθθαηφουρ A] תִּירְתָּ

Josh. 15:53 Φακονὰ [Αφακα A] תִּירְתָּ
 54 Εύμα [Χαμματα A] נֶחֱלֵי
 Σώρθ [Σιωρ A] נֶחֱלֵי
 πόλις Ἀρβόκ [Αρβοα A] תִּירְתָּ
 55 Μαώρ [Μαων A] [Maar 15:25] יִירְתָּ
 Ὀξείβ [Και Ζεφ A] תִּירְתָּ
 Ἰτάν [Ιεττα A] תִּירְתָּ
 56 Ἰαριήλ [Ιεξοαελ A] גִּזְרֵי
 (Jaer 19:18)
 Ἰαρεκὰμ [Ιεκδαμ A] תִּירְתָּ
 Ζακανάριμ תִּירְתָּ
 [Zarw Ακειμ A]
 58 Ἀλουὰ [Αλουλ A] תִּירְתָּ
 Βαιθσοῦρ [Βεθσοορ A] תִּירְתָּ
 Γεδδών [Γεδωρ A] תִּירְתָּ
 59 Μαγαρώθ [Μαρωθ A] תִּירְתָּ
 Βαιθαρίμ תִּירְתָּ
 Θεκούμ [Ελθεικεν A] תִּירְתָּ
Note LXX has a list of eleven cities fol-
 lowing v. 59 which are not in
 the Hebrew. They are found
 with slight variations also in
 Codex A. It was in the LXX but
 not Heb. of origin's day. It is
 pronounced rightly an original
 part of the text by Dillman. (Com.
 in Num. 32: 10.)
 60 Καριαθιάλ גִּזְרֵי
 πόλις Ἰαριμ תִּירְתָּ
 Σωθηβὰ [Αρ 23, 30 A] תִּירְתָּ

John. 15:6	Βασσαργίς	בַּסַּרְגִּי
	Θαραβαάμ [Βηθαραβα Α]	תַּרְבָּאָמ
	Αἰνών [Μαδων Α]	אֵינוֹן
62	Αἰχιοζά [Σοχοχα Α]	אֵיחִיֹּזָא
	Ναφλαζών [Νεβσα Α]	נַפְלָאזֹון
	Σάδων [αλων Α]	סָדוֹן
	Ἀνκάδης [Ηγραδδε Α]	אֲנָקָדִישׁ
16:6	Ἰκασμών	אִקַּסְמוֹן
	Θηρασάκαι Σελτησά	
	[Τηραβσητω Α]	תִּרְבַּשְׁתֹּו
	Ἰανῶκα	יָנוֹכָא
8	Χελκανά	חֶלְקָנָא
	Ταφού [Εφφουε Α]	
17:7	Θαπθώθ [Θουθωθ Α]	תַּפְּתָּוֹת
8	Θαπίθ	
7	Δητανάθ [απο Ασηρ Α]	דִּתְאַנָּת
10	Ἰασήβ	יָסִיב
11	Καιθοάν [Βαιθοαν Α]	כַּיְתָּוָן
	Μαγεδδῶ	מַגְדָּו
	Μαφιτά	מַפִּיטָא
18:13	Μααταρωθορίχ	מַאֲתָרֹוֹתִיךְ
	[απο Ααρωθ Αδδαρ Α]	
15	Γασεῖν [Γαιν Α]	גַּסְיֵין
	Ναφθω	נַפְתָּו
16	Σοττάμ [υιου Εντομ Α]	סֹתָמ
17	Αἰθαμείν	אֵיתָמַיִן
21	Ἀμικασίς	אַמִּיקָסִישׁ
23	Αἰρίν	אֵירִין
	Τεφλαθά	תֶּפְלָתָא

Josh. 19: 14	Γαιφαν	גַּיִן פֶּן
15	Katarab	קָטָרֶב
	Nabaal	נָבָאָל
19	Agur	
	Siona	סִיּוֹן
	Anaxerib	אַנַּחְרִיב
20	Ribis	רִיבִּיִּס
21	Remmā's	רֵמְמָא'ס
	Izōn	} אִזְזֹן - יִצְזֹן
	Tomman	
	Aimarik	
	Bheraphis	בְּהֶרָפִּיס
22	Gathor	גַּתְּוֹר
	Saleim	סָלַיִם
25	Elekib [Xelkat 21:31]	אֶלֶכֶב
	Baithik	בַּיִתִּיק
26	Elimilik	אֶלִּימִלִּיק
	Amihl	אֲמִיחֵל
	Maasa [Basillar 21:30]	מַאֲסָא
27	Φθαιήλ [Taisefaral 21:31]	פְּתַח־הַיָּם
	Safthai Baithi	סַפְּתַח־בַּיִת
	Irahl	אִירָחֵל
	Xobamasmit	חֹבַמָּסִית
28	Elbōn	אֶלְבוֹן
	Eimawōn	אִימָוֹן
	Karban	קָרְבָּן
30	Puau [Paab v. 28; Erez Jud. 1:31]	פּוּאוּ
33	Moolan	מֹולָן
	Mwla	מֹולָא

Josh. 19: 33	Bzozmiv	בְּזֹזְמִיב
	Armi	אַרְמִי
	Nabw	נָבֹב
	Izphamai	אִזְפַּחַמַּי
	Doda	דּוּדָא
34	Eraθ θαβωρ	אֶרָאθ - תָּבֹוֶר
	Iakarā	אִיאַקָּרָא
35	Omabadaakib	אֹמַבַּדַּאקִּיב
41	Sarab	סָרָב
42	Salaβiv	סָלָבִיב
	Silaba	סִילָבָא
44	Begethōn	בְּעֶגְתְּוֹן
	Gebellan	גֶּבֶלְלָן
45	Azōr	אֲזֹר
	Banai Bakat	בְּנֵי - בַּקָּת
46	Izrakōn	אִזְרַקֹּן
47	Laosin daki	
21: 18	Araθw	אֲרָאθוּ
	Gamaia [Almon A]	גַּמַּיָּא
25	Taray	תָּרַח
30	Daβwōn	דָּבֹוֶן

Judg 1:5	Ἀδωνιβεζέκ	רִאֲדוֹנִיבֶזֶק
10	Ἀχιναάν [ΑχιμααμΑ]	יֶחֱיִנְאָן
17	Σιφέκ	שִׁפֶּק
23	Λουζά	לֹוזָא
27	Δώρ	דֹּוֹר
	Ἰεβλαάμ	יֶבְלָאָם
note: Text quite different in this verse		
30	Κεδρών	קֶדְרוֹן
	Δωμανά [ΕναμμαΑ]	דְּוַמָּנָא
31	Ἀκχώ	אֶכְחָ
	Δαλάφ	דָּלָפ
	Χεβδά	חֶבְדָּא
	Ναζι	נָזִי
33	Βαιθανάχ [ΒαιθιναΑ]	בַּיְתְּנַח
36	Ἀκραβεῖν	אַקְרַבַּיִן
2:9	Θαμναθάρις	תַּמְנַתָּרִיס
	Γάας	גָּאָס
11	Βααλνίμ	בַּאֲלִנִּים
3:12	Ἐγλώμ	עִגְלוֹם
15	Ἀώδ	אוֹד
	Γηρά	גֵּרָא
	Ἰμεννί	יִמְנִי
26	Σετιερῶθα	שִׁתִּירְוֹתָא
31	Σαμᾶγάρ	שָׁמַגָּר
	Δεινάκ [Αναθ 5:6 and Α]	דֵּינָאק
4:2	Σιοερία	שִׁיֹּעְרִיָּא
	Ἀρείσωθ	אַרְעִישׁוֹת
4	Δεβωρά	דְּבֹרָא
	Λαφειδώθ	לֶפְדִּידוֹת
6	Βαράκ	בָּרַק

Jud. 4:6	Ἀβεινίμ	אֲבִינִים
11	Ἰωβάβ [Οβάβ Mt. 10:29]	יֹוָבָב
17	Ἰανήλ	יָאֵנֶל
5:23	Μηρώξ	מִירוֹץ
6:11	Ἰωάς	יֹוָס
	Ἐσδρεῖ	אַסְדְּרַיִ
	Γεδεών	גִּדְדֵּוֹן
26	Μαουέκ [ΜαωχΑ]	מַאוּעֶק
32	Ἀρβάαλ [δικαστηριον του ΒααλΑ]	אַרְבָּאָל
	Ἰαρβαλ 7:1 [ἸροβααλΑ]	יָאֵרְבָּאָל
	Ἰεροβααλ 8:29 [ἸεροβααλΑ]	יִירוֹבָאָל
	Ἰεροβααλ 9:1	יִירוֹבָאָל
33	Ἐζεζιέλ [cf. Mt. 18:5-6]	אַזְעִזְיֵל
34	Ἀβειζιρ	אַבִּיזִיר
7:1	Ἀράδ	אַרָּד
	Γαβααθαμωρά	גַּבְאָתָא מֹוֶרָא
11	Φαρί	פָּרִי
22	Βηθσεεδτά [ΒισειτταΑ]	בֵּית שֵׁעִידָא
	Γαραγάθα	גַּרְגָּתָא
	Ἀβωμεουλά	אַבְוִמְעוּלָא
	[ΒασιλμεουλαΑ]	
	Ταβάθ [ΓαβαθΑ]	תַּבָּת
24	Βαιθηρά	בַּיְתְּ הָרָא
25	Ωρήβ	וֹרֵב
	Ζήβ	זֵב
	Ἰακεφξήφ [ἸακεφξηΒΑ]	יָאֶקֶפֶס
8:5	Ζίβζε	זִבְזֵ
	Σελμαρά	שֶׁלְמָרָא
10	Καρκάρ	קַרְקָר

Jud. 8:11 Ναβαί [Ναβείθ Α] נבאי
 Ίεγεβάλ [Ξεγεντίας Ζε"Α] יהגבאל
 31 Άβειμέλεκ אבמלק
 32 Αβιζοδριέ [Αβιζρε Α] אביזריה
 9:4 Βααλβερίθ [Β" διαθηκῆς] באלבעריס
 5 Ίωθαάν [Ιαθαμ Α] יהואנ
 6 Βηθμιααλών [Μααλλωρ Α] ביתמאלון
 26 Ίωβήλ [Αβζδ Α] יהובל
 Γάλααδ-Γάαδ υ. 28 גלעד-גאד
 Γαλα υ. 35-Γάαδ υ. 39
 28 Ζεβούλ זבול
 41 Αρηνά [Αριμα^Α] ארנה
 30 Θηβύς [Θαίβαϊς Α] תבאי
 10:1 Θωλά תולא
 Φουά פוא
 3 Ίαίρ [Αειρ Α υ. 5] יאר
 5 Ραμνών [Ραμμω Α] רמון
 6 Άραδ [Συρίας Α] ארד
 11:1 Ίεφθάι יהפתאי
 24 Αμώς [Χαμωσ Α] אמז
 33 Έβελχαρμείμ אבשלחמ
 [Αβελ/αμπιλωρων Α]
 12:8 Άβεισαάν [Εσιβων Α] אביסאנ
 Βαιθλίμ [Βηθ" 17:7] ביתלחם
 13 Άβδών [Λαβδωμ Α] אבדון
 Έλλήλ [Σελλημ Α] הלל
 15 Φαραθώμ פרחמ
 13:2 Ματῶι מתאי
 8 Άδωραϊε אדוראי

Jud. 13:24 Σαρψών שרפון
 15:8 Ηγάμ הגא
 Λεύει [Λευι Α] לוי
 16:4 Αλωρήχ [του χειμαρρῶ^Ας] אלורח
 Δαλειδά [Δαλιδα Α] דלעדא
 23 Δαγών דגון
 17:1 Μειχαίας [Μιχα Α] מיכא
 5 Έφώδ פוד
 Θαραφειν תרפין
 18:7 Λάισα לישא
 30 Ίωραθάμ יורחא
 20:33 Μαρααγάβε מרגאבי
 [δουμωρτης Γαβαα Α]
 21:9 Ιαβύς Γαλαὰδ יבז גלעד
 19 Λιβωρά [Λιβανου Α] לבנא
 1 Sam. 1:1 Αρμαθάμ Σιφά ארמחא
 [Σωφίμ Α] שופים
 Έλκαρά הלכא
 Ίερεμεήλ [Ερομ Α] ירמיהל
 Ηλείου [Ελιου Α] הליו
 Θόκε [Θοου Α] תוק
 Νασειβ נסיב
 [εν Νασειβ Β-οιου Σουπ Α] ב-ויס שופ
 2 Άννα אנה
 Φιννάτα פנתא
 3 Ηλεί הלוי
 Όφρεί [Όφρι Α] אפר
 Φεινέϊς [Φιτ" Α] פניס
 * usual form

Sam. 1:3	σαβαώθ	סבאוו
20	Σαμουήλ	שמעון
4:1	Αβενέζερ	אבנער
6	Ἑβραίων	עבריים
21	Οὐαϊδαρχαβώθ [ΟυαϊχαβωθΑ]	וואידארχאב
6:18	Ἰησοῦς [ΙησουΑ]	ישוע
7:1	Ἀμειναδάβ	אמינאדאב
11	Βαρθολομαῖος [ΒαλχορΑ]	ברתולמאי
8:2	Ἰωήλ	יואל
	Ἀβιά	אביא
9:1	Κρίς	קריס
	Ἀβεινὴρ	אבנער
	Ἀρίδ	אריד
	Βαχρέι [ΒεχωραθΑ]	באחרי
	Ἀφέκ [ΑφαχΑ]	אפק
2	Σαουλ	שاول
4	Σελχά [ΣαλισσαΑ]	שלחא
	Ἐασακίμ [ΣααλειμΑ]	אסאκιμ
	Ἰακείμ [ΙεμεταίουΑ]	יאקיμ
5	Σείφ	שיף
8	οἰκλίου	איקליו
10:5	Βαμὰ	באמא
	νάβλα	נבלא
	κετόρα	קטורה
21	Ματταρτί	מאטארטי
11:1	Ναῦς	נא
13:2	Ἰωραθάμ [of Jud. 18:30]	יוראתאם
5	Μεχμας [Maymas 14:5]	מעמאס
17	Γοφρεά	גופריא

1 Sam. 13:17	Σωγὰλ	סוגאל
14:2	Μαγών	מאגון
3	Ἀχιά	אחיא
	Ἀχιτῶβ	אחיתוב
	Ἰωχαβήλ cf. 4:21	יוחאבאל
4	Βαζες	באזες
	Σενναάρ	סננאר
49	Ἰεσοιούλ	ישוע
	Μελχισά	מלכישא
	Μερόβ	מירוב
	Μελχόλ [Μιχολ 28:21:8]	מלחול
50	Ἀχινόου	אχινόου
	Ἀχεινάας	אχινάας
	Ἀβεννὴρ	אבנער
51	Ἀβεινὴρ [ΑβινΑ]	אבנער
15:8	Ἀγάρ	אגאר
12	Κάρμυλον	קארμילון
16:1	Ἰεσοαί	ישוע
9	Σαωά	סאוא
13	Δαυειδ	דאβיד
	Ἀρμαθάιμ cf. 1:1	ארמאθאίμ
17:1	Ἐφερμίν	אפרמין
4	Γολιάθ	גוליאת
19:8	Ἀυάθ [ΝαυιωθΑ]	אואת
21:2	Νομβά [Νομμα 12:11]	נובא
	Ἀβιμέλεκ [Αχι"Α 5:8]	אבימלעך
8	Δωήκ	דוהק
11	Ἀγχοός	אχκού
22:20	Ἀβιουθάμ	אביותאם

Sam. 23:4	Ζειφ	זֵיף
19	Ἐχελά	חֵקֵלָה
	Τισσαίου	תִּישָׁאִי
24:3	Ἐσδαιῖμ [Αιμειν A]	אֶסְדַּיִם
25:3	Ναβαλ	נָבַל
	Ἀβειγαία [Αβιραια A]	אֲבִיגַיָּה
44	Φαλτεῖ	פֶּלְטֵי
	Ἀμυῖς [Λαις A]	אֲמִיץ
26:6	Ἀβισσά [Αβισαι A]	אֲבִישָׁה
	Σαρουίας	סָרוּיָה
	Ἰωάβ	יֹאָב
27:2	Ἀμμαχ [Μωαβ A]	אֲמַח
28:4	Σωμάν [Σωραματ A]	סוּמָן
	Γελβοῦς	גִּלְבּוּץ
7	Ἀελδῶρ [Νηρδωρ A]	אֵלְדֹר
30:9	Βοσὸρ	בּוֹסֹר
28	Ἀμμαδὶ	אֲמַדִּי
	Σαφεί [Σαφαμωσ A]	סָפֵי
	Ἐσθεῖς [Εσθεμα A]	אֶשְׁתֵּי
vv. 29, 30 are hopelessly confused. A agrees with m ^s as against B.		

2 Sam. 2:8	Ἰεβόσθε	יְבֹשֶׁת
18	Ἀσανά	אֲסָנָה
3:2	Ἀνών	אֲנֹן
3	Δαλουιά	דָּלוּיָה
	Ἀρρυσσάλων	אַרְרִישָׁלֹן
	Μααχά [Μααχαθα A]	מַאֲחָה

2 Sam. 3:3	Θομμεῖ [Θολμει A]	תּוֹמֵי
	Γεσίρ [Γισσιρ A]	גִּסִּיר
4	Ὀρνιά [Ορνιαι A]	אֲרִיָּה
	Σαβατριά [Σαφαθια A]	סָבַרְיָה
	Ἀβιτάλ	אֲבִיטָל
5	Ἰεθεραάμ	יְתֵרָאָם
	Αἰγάλ [Αιγας A]	אֵיגָל
7	Ῥεσφά	רֶסֶף
	Ἰάλ [Ιολ A]	יָל
15	Φαλτιήλ	פֶּלְתִּיָּל
	Σελλῆς [Λαις A] [ωδ] Ὡδ	סֶלֶלֶס
	Βαρακί [Βαορριμ A]	בָּרַקִּי
4:2	Βαανά	בָּאָנָה
	Ῥηχάβ	רֶחָב
3	Γεθθαί [Γεθθειμ A]	גֵּתַיָּה
4	Μεμφιβόσθε [" βοσθα A] Ἡψὶρ	מֶמְפִּיבֹשֶׁת
5:7	Σειών [Σιων A]	סִיּוֹן
11	Χειράμ	חֵירָאָם
14	Σωβάβ [Σωβαδατ A]	סוּבָב
	Ναθάν	נָתָן
	Σαλωμών	שָׁלֹמֹן
15	Ἐβιάρ [Ιεζαρ A]	אֲבִיָּר
	Ἐλεσούς	אֶלְעָזָר
	Νάφεκ	נָפֶק
	Ἰεφείς [Αφει A]	יְפִיעִי
16	Ἐλεισαμά	אֶלְעִישָׁמָה
	Ἐπιδαί [Ελιδα A]	אֶפְיָה
	Ελειφασθ-Ελειφαλατ	אֶלִּיפָאס-אֶלִּיפָאֵל

Note. There are thirteen names added in LXX which are not in the Hebrews.

Sam. 6:3 Ὄζα [Aζα A] תִּזְי
 6 Νωδάβ [Ναχων A] נִוְדָב
 10 Ἀβεδδάρᾱ תִּבְדָּד
 8:3 Ἀδραάζαρ תִּדְרָאָזָר
 Σουβά תִּזְבָּ
 8 Μασβάκ [Μασβαχ A] מַסְבָּח
 9 Θούου-αὐτοθούου [Θαυ A] תִּזְוֹ
 10 Τιδδουράν תִּדְדֹוּרָאן
 13 Γεζέλιμ [Γημάλ A] תִּזְלִימ
 16 Ἰωσαφάτ [Ιωσαφ A] יִזְבֵּן
 Ἀχίᾱ [Αχιμὲλ A] תִּזְכִּי
 18 Βαράι [Βαραγας A] תִּזְבָּרַי
 Ἰαυάκ [Ιωδα A] תִּזְבָּח
 Χελιθθί [Χερ" 15:18 and A] תִּזְלִי
 Φελιττει [αὐτο" λειθί and λειθί] תִּזְלִי
 4:2 Σειβά תִּזְבָּ
 4 Ἀμαήρ [Αμυλ A] תִּזְמָר
 Λαδαζάρ [Λαβαδαρ A] תִּזְבָּר
 12 Μιχα תִּזְכִּי
 10:2 Ἀννών תִּזְנֹן
 6 Ειστώβ [Ιοτωβ A] תִּזְטֹב
 16 Αἰλάμ תִּזְלָם
 Σωβάκ [Σαβακ A] תִּזְבָּכ
 11:3 Βηρσάβι [Βηθσαβι A] תִּזְבָּשָׁב
 Οὐρείας תִּזְכִּי
 12:25 Ἰδεδεῖ [Ειεδιδία A] תִּזְדִּיעַ
 13:1 Θημάρ [Θαμαρ A] תִּזְמָר
 23 Βααλασώρ [Βελλασω A] תִּזְבָּשָׁו
 37 Ἐμιούδ [תְּמִיד] תִּזְמִיד

2 Sam. 13:37 Γεδοούο תִּזְדֹּו
 Μαχάδ תִּזְכָּד
 14:2 Θεκώι תִּזְכִּי
 15:12 Ἀχειτόφι תִּזְכִּי
 Θεκωρεί [Γιλωραιω A] תִּזְכִּי
 Γωλά תִּזְכָּ
 17 Μακράν תִּזְכָּרָן
 19 Σεθθεί [Εθθα A] תִּזְכִּי
 16:5 Σιμει תִּזְכִּי
 Γηρά תִּזְכָּר
 16 Χουσει תִּזְכִּי
 17:25 Ἀμισοί [Αμισοαι A] תִּזְכִּי
 Ἀβιγαῖαν תִּזְכִּי
 27 Οὐεσσαί תִּזְכִּי
 Βερζιλί תִּזְכִּי
 Ρωγελλίμ תִּזְכִּי
 19:38 Χαμαάμ תִּזְכָּמ
 20:1 Βοχορεί תִּזְכִּי
 14 Βαιθναχά [Βηθ" A] תִּזְכִּי
 24 Ἀδωνειράμ תִּזְכִּי
 26 Εἶρας תִּזְכִּי
 21:8 Ἐρμωτοι תִּזְכִּי
 Σερει [Εσδρι A] תִּזְכִּי
 Μωουλαθί תִּזְכִּי
 16 Ἰεσβεί [יִזְבִּי] תִּזְכִּי
 Ραφά תִּזְכָּר
 18 Οεβοχά [Σεβοχαι A] תִּזְכִּי
 Ἀστατωθεί [Ἀουσαστωθαι A] תִּזְכִּי
 Σεφ [Σιφ A] תִּזְכִּי

2 Sam. 21: 19	Ἐλεάν	עֲלֵאן
	Ἀριωργίου	אַרְיוֹרְגִי
20	Μαδών	מָדוֹן
23: 8	Ἰεβόσθε	יֵבֹשֶׁת
	Ἀδινώρ [Αδιν Α]	אַדִּינֹר
	Ἀσωναῖος	אַסֹנָאִי
9	Σουσι [Αωείτης Α]	סוּסִי
11	Σαμαία [Σαμα ν. 25 Σαμραν 33]	סָמַיָא
	Θηρία	תְּרִיָּה
13	Καδών [Καωαρ Α]	קָדוֹן
20	Καβισιήλ	קַבִּישִׁיֵּל
24	Δουδεῖ [Λουδει Α]	דּוּדֵי
	Ρουδαῖος	רֹודָאִי
26	Σελλῆς [Ελλης Α]	סֶלֶלֶס
	Εἰσκά [Εκκας Α]	עִסְכָּא
	Θικωείτης	תִּיקְוַעִיתִי
28	Ἐλλών [Σελλωμ Α]	עֵלְלוֹן
	Νορι [Μαριαι Α]	נֹרִי
	Ἐντωφατίτης [Νιτωφαθι Α]	עֲנְטוֹפָאִיתִי
29	Ῥεβα	רֵבִי
	Γαβαίθ	גַּבְעִית
31	Ἀσβώθ [Μωθ Α]	אַסְבֹּת
	Βαρδιαμείτης [Βαρωμ Α]	בַּרְדִּיאִמֵּיתִי
32	Ἐμασού [Ελιαβ Α]	עֲמָסוּ
	Σαλαδωρείτης	סָלָאדוֹרֵיתִי
33	Ἀρωδείτης	אַרְוֵדִיתִי
	Ἀμγάν	אַמְגָן
	Ἀραῖ Σαρουρείτης	אַרְאִי שָׁרוּרֵיתִי

2 Sam. 23:34	Ἀσβεΐτου [Αἰτονζ Α]	אֲשֶׁבַעַיִתוֹ
	Μαχαχαχέι [Μαχαται Α]	מַחַחַחַיִי
35	Ἀσαραί	אַסָרַי [787] 1787
36	Γαάλ	גָּאָל
37	Ἐλίε [Σβλεγε Α]	עֲלִיֵּי
	Γελωρί	גִּלְוֹרִי
38	Αἰθιραῖος [Εθραῖος Α]	אֵיתִירַיִ
	Γηράβ [Γαρηθ Α]	גִּרְבָּ
note	B adds a verse not in Heb. nor A	
24:6	Θαβασών [Εθων Α]	תָּבַשׁוֹן
	Ἀδασαί	אֲדָסַיִ
	Δάν Εἰδάν [Ιαπαρ Α]	דָּן עֵידָן [787] 787
	Οὐδάν [Ιουδαρ Α]	אֲוֵדָן
	Μάφαρ	מָפָר [787] 787
18	Ὀρά	אֲוֵרָא
1 Kings 1:3	Ἀβεισά [Αβισαγ Α]	אֲבִישָׁא
	Σωμάρειος	סֹמָרַיִ
5	Ἀγγεῖθ	אֲנָגִּית
8	Ῥησεῖ	רֵשֵׁי
9	Ζωελεθί [Ζωελεθ Α]	זֵלֶת
	Γειών	גֵּיּוֹן
2:37	Κεδρών	קֶדְרוֹן
4:2	Ἀζαρὶ [Αζαρίας Α]	אֲזַרְיָה
3	Εἰσαφ [Εραριφ Α]	עִישָׁפ
	Σαβά [Σεισα Α]	שָׁבַשׁ
5	Ζαβούθ [Ζαβδουθ Α]	זַבְדִּי

1 Kings

Kings 4:6	Ἀχεί [Αχεισαρ Α]	אֲחֵי
3	Ἀδυνειράμ	אֲדֻנֵי
8	Βαιώρ [Βεν υιος Ιρ Α]	בַּיֹּוֹר
9	Ῥήχας [Δακαρ Α]	רֵחָס
	Μακεμάς [Μαχμας Α]	מַכְמָס
	Ἐλών [Αιαλων Α]	עֵלֹן
	Βηθλαμάν [Βηθαναν Α]	בֵּית לָחֶמֶן
10	Ἔσωθ	עֶשׂוֹת
	Βηρνεμαλουσαμηρχά [ειν Αραβωθ αυτου Σοχλου Α]	בֵּית נַעֲמָלוֹס אֶמְרָחָא
	Ῥησφαραχείν [πασα ρη οφειρ Α]	רֵשֶׁפְרָא חֵינ
Note v.11 is hopelessly confused.		
12	Βακχά [Βααντα Α]	בַּקָּחָא
	Ἀχειμάχ cf 2δ.8:16 [Ελουδα Α]	אֲחֵימָח
	Πολαμάχ [Θαανταχ Α]	פּוֹלָמָח
	Μαίβερ [Μιμαγεδαυ Α]	מַיְבֵר
	Δουκάν	דּוּקָן
14	Ἀχίλ	אֲחִיל
18	Ἀσαι	אֲסַי
17	Φουασοὺδ [Φαρου Α]	פּוּאֶסוּד
5:11	Γαιθάν	גַּיְתָן
	Ζαριίτης [Εξραηλיתη Α]	זַרְיָתַיִם
	Αἶνάν [Ηματ Α]	אֵינָן
	Χαλκάδ [Χαλχαλ Α]	חַלְקָד
	Δαραδά [Δαραα Α]	דַּרְדָּא
	Μάλ [Μαουλ Α]	מָל
7:21	Ἰαχούμ	יָחוּם
	Βαλάξ [Βοος Α]	בַּלָּאֶס
8:2	Ἀθανιὴν	אֲתַנִּיָּה

1 Kings 9:11	Γαλιλαία	גַּלִּילָאָה
26	Εμαιοσιων Γαβερ [Γασιων Α]	עֵמַשִּׁיּוֹן גַּבֵּר
	Αἰλάθ	אֵילָאֶת
28	Σωφηρά	סוֹפְרָא
10:22	Θαρσεῖς	תַּרְשִׁישִׁי
11:14	Ἄδιρ	אֲדִיר
	19 Θεκεμείνας	תֵּקֶמַעַן
	20 Γανηβάθ	גַּנְבָּאֶת
	23 Ἐσρώμ [Ραζων Α]	עֶסְרֹם
	26 Ναβάθ [Ναβατ Α]	נַבָּאֶת
	Σαριερά [Σαριδα Α]	סַרְיֵרָא
	29 Ἀχείας	אֲחֵיָּא
	40 Σουσακείμ	סוּסַאקִיָּם
	43 Ροβοάμ	רֹבּוֹאָם
12:22	Σαμάιαν	סַמְאִיָּאן
14:21	Μααχάμ [Νααμα Α]	מַחֲמָם
31	Ἀβιού	אֲבִיָּו
15:2	Μααχά	מַחֲמָא
	8 Ἀσά	אֲסָא
	16 Βαασά	בַּאסָּא
	18 Ταβερζιμά [Ταβερζιμα Α]	תַּבְרִזְמָא
	Ἀζείν [Αζανλ Α]	אֲזֵינ
	20 Αἶν [Ναιτ Α]	אֵין
	Ἀδελμάθ	אֲדֵלְמָאֶת
	Χεζραθ [Χεζρεθα Α]	חֶזְרָאֶת
16:1	Εἰού [Ειηου Α]	עִיָּו
	Ἀγανεί	אֲגַנִּי
	6 Ἡλααν [Ηλα Α]	הִלָּאָן

Kings 16:9	Ζαμβρέι	יִזְבְּרִי
21	Θαμρέι	יִזְבְּרִי
	Γωράθ	גִּוְרָאֲ
24	Σεμερών [Εμερων A]	שִׁמְרֹן
	Σίμης	שִׁמְשִׁי
28	Άχαάβ	אֲחַאָב
31	Ιεζάβηλ [Ιαβααλ A]	יֵזַבְדֶּבֶל
	Ιεθιδάαλ	יֵתִידָאָל
34	Αχειήλ	אֲחֵיֵל
	Ζεγούβ [Σεγούβ A]	זֵגוּב
17:1	Ηλίου	הֵלִי
	Θεσβών [Θεσβειτης A]	תֵּשֶׁבֶן
3	Χορράθ	חֹרְרָאֲ
18:3	Άβδειού	אֲבֵדְיָא
19:16	Ναμισθεί	נַמִּישְׁתִּי
	Ελεισαίε [Ελισσαιε A]	אֵלִישָׁאִי
	Σαφάθ	סַפְאָ
17	Άζαήλ	אֲזַחֵל
21:1	Ναβουθαί	נַבְּזַי
22:8	Μερχίας	מֶרְחִיָּא
	Ιεμιάς [Ιεμαα A]	יֵמְיָאֲ
11	Σιδεκίας	שִׁדְכִיָּא
	Χααρά [Χαρατα A]	חַאֲרָאֲ
42	Άζαεβά [Αζοοβα A]	אֲזַאֵבָא
	Σιμει [Σαλαλα A]	שִׁמְעִי
31	Ιωράμ	יֹרָאָם
32	Όχορίας	חֹכְרִיָּא

2 King 3:4	Μωσα	מֹשֶׁה
4:12	Γεζεί	גֵּזַי
5:1	Ναιμάν	נַחֲמָן
12	Άβαρά [Ναεβατα A]	אֲבָרָא
	Άφαρφα [Φαρφατα A]	אֲפָרְפָא
8:21	Σιώρα	שִׁוְרָא
26	Γοθολία	גֹּתְוִלְיָא
	Αμβρέι	אֲמֵרִי
9:25	Βαδεκά	בַּדְכָא
10:15	Ιωραδάβ	יֹרָדָב
	Ρηχάβ	רַחָב
35	Ιωαχάς [Ιωαχας A]	יֹאחָאֲזָבֵב
11:2	Ιωσάβει	יֹשָׁבֶבֶת
4	Χορρεί	חֹרְרִי
	Ρασείν [Ρασειμ A]	רַסְיִן
18	Μαγθάρ [Μαχατα A]	מַגְתָּאֲ
12:1	Ιωάς	יֹאָשָׁ
2	Αβιά	אֲבִיָּא
21	οϊκω Μααλώ	מִיכַל מַאֲלֹ
	Γααλά [Γααλαα A]	גַּאֲלָאֲ
22	Ιεζειχάρ [Ιωζαχαρ A]	יֵזֶיְחָר
	Ιεμουάθ	יֵמוּאָ
	Ιεζεβοόθ	יֵזֶבֶב
	Σωμήρ	שֹׁמֶר
	Αμισσιάς [Αμισιας A]	אִמְשִׁיָּאֲ
14:2	Ιωαδρίμ	יֹאדָרִים
7	Ριμίλι [Ραιμιλα A]	רִמְלִי
	Καθοήλ [Ιεκθονι A]	קֶתְוִי
25	Ιωνά	יֹנָתָן

King 14:25	Ἀμαθεί	אמאדי
	Γεθχόβερ [Γεθ' Αχοβερ Α]	גתחביר
15:5	Ἰωγαθάν - Ιωθαμ 15:30	יהוא
8	Σαχαρίας [Αζαρίας Α]	זכריה
10	Σιλλούμ	שלום
14	Μαναήμ	מנחם
	Γαδδαι	גדדי
19	Φουά	פוא
22	Φακεισίας [Φακειας Α]	פקיסיה
25	Φάκιε	פקיע
	Ρομιλίου	רומיליו
	Ἀργός	ארגוס
	Ἀρετα	ארתא
29	Ἀλγαθφελλασάρ - Θαλγαθ" 16:7	
	[Jukulti-ē-šar-ra]	גתחביר
	Ἀνίωχ [Γαρωχ Α]	אניח
30	Ἰσοήε	ישוע
	Ἀχάς [Αζαρίου Α]	אחاز
33	Ἐροός [Ιερους Α]	אירוס
37	Ραασσών	ראסון
38	Ἀχάζ	אחז
16:20	Ἐζεκίας	אחז
17:13	Σαμιννάσαρ - Σαλμανάσσαρ	
	[Šulmanu-ašaridu]	שלמנאסר
6	Ἀλάε [Αλλαε Α]	אלא
	Γωζάρ [Γωζα Α]	גוזר
	Ὀρη Μήδωρ	אורח
24	Χουνθα [Χουα Α]	חנח
24	Αἰά	איה

2 King 17:24	Αἰμάθ - Ἐμαθ 2:30 - Μαθ 19:12 Εματ 23:33	אמאθ
		אמאθ
	Σεπφαρουάιν	אמאθ
30	Ροχχωθβαινεισθεί [Σοκχωθβενιθ Α]	אמאθ
	Χούθ	אמאθ
	Ἐργεί	אמאθ
	Ἀσιμάθ	אמאθ
31	Εὐαῖτοι	אמאθ
	Ἐβλαζίρ [Αβασζερ Α]	אמאθ
	Θαρθάκ	אמאθ
	Ἀδραμίλιχ	אמאθ
	Ἀνημίλιχ	אמאθ
18:2	Αβού	אמאθ
4	Νισθαλεί [Νισθαν Α]	אמאθ
13	Σενναχηρίμ	אמאθ
	[Sin-ahe-irba]	אמאθ
17	Θανθάν [Θαρθαν Α]	אמאθ
	Ραφείς [Ραβοαρεις Α]	אמאθ
	Ραφακάν	אמאθ
18	Ἐλιακίμ	אמאθ
	Χελκίου [Χαλκιου Α]	אמאθ
	Σόμγας	אמאθ
	Ἰωσαφάτ	אמאθ
34	Ἀρφάλ - "φαθ 19:13 [Αρφατ Α]	אמאθ
19:2	Ἡσαίας	אמאθ
	Ἀμώς	אמאθ
9	Θαρά	אמאθ
12	Θᾶσθιν	אמאθ

2 Kings 23:31	Ἀμειταί	אֲמֵיטַי
	Ἰερεμίας	יֵרֵמְיָהוּ
33	Ἀβλαά [Διβλαα Α]	אֲבֻלָּא
34	Ἰωακείμ	יְהוֹאָכִיִּם
36	Ἰελλά [Ειελδαφ Α]	יֵלְלָא
	Ἐδελ [Εειδδελ Α]	אֲדֵל
(ε)	Κρουμά [Ρυμα Α]	רֻמָּא
24:1	Ναβουχοδοносόρ	
	[Nabu-kudurru-usur]	נָבֻכֻדְרֻזֶּסֶר
8	Νισθά [Ναισθα Α]	נִישְׁתָּא
	Ἐλλαγαθάμ [Ελλαμαθαμ Α]	אֵלְלָאגָּאֲמָא
17	Μιθθάρ [Μιθθαρια Α]	מִיֻּתְּחָר
18	Μιτάτ [Αμιταθ Α]	מִיֻּתָּא
25:6	Ἰερδιβλάθαρ-Διβλαθαυ. 20 P ₂ 21	
	[Ἰεσ Διβλαθα Α]	יֵסֶדִיבְלָאֲחָר
8	Ναβουζαραδάκ [Νιουζαρδακ Α]	
	[Nabu-zer-iddina]	נָבֻכֻזְרַדְיִן
22	Γοδολίας	גֻּדְוַלְיָא
23	Ναθανίας	נַתַּנְיָא
	Καρήθ	קָרֵחַ
	Θανίμαθ	תַּנְיָמָא
	Νεφφαθείτης	נֶפְתָּחַיִתַּי
	[Νεθωφαθειτης Α]	
	Ὅγορίας [Ιεγορίας Α]	הֶגְוֵרְיָא
27	Ευιαλμαρωδεκ [Ευιαλμαρωδεκ Α]	
		אֵילְמָרֻדַּעַק

<u>Exaiak</u> 1:1	Hoaias	וְהַיָּשׁוּ׃	<u>Exaiak</u> 23:1	Kitaiow	כִּי־יָדָ׃
6:2	Seraphim	סֵרָפִים׃	4	Sidwr	סִידוֹר׃
7:1	Paoin	פָּאִיִן׃	29:1	Arinl cf. 15:9	אַרְיִן׃
3	o katalliphtis Iasoub	וְהַיָּשׁוּ׃	45:1	Kurw	קִירָ׃
6	Tavethl	טָבֵת׃	46:1	Bnl	בֵּן׃
14	Emmarouhl	עִמָּרוּחַ׃		Naβw cf. 15:2	נָבִי׃
8:2	Barachioo	בָּרַח׃	60:6	Gaiφa	גַּיִף׃
6	Silwam	סִלְוָם׃	7	Naβaiwθ	נָבִי׃
10:28	Aggai	אֶגְגַּי׃	63:1	Booor	בֹּוֹר׃
	Magiddw	מַגִּיד׃			
30	Gallaim	גַּלַּיִם׃			
31	Madibhna	מַדִּיבְנָה׃			
	Gebzeip	גִּבְזִים׃			
15:2	Dhβwn	דְּחִבֹּן׃			
	Naβaυ	נָבִי׃			
5	Loueiθ	לֹוִיִּת׃			
	Arwriim	אַרְוִיִּם׃			
6	Nemherim	נֶמְהָרִים׃			
8	Agalaim	אַגָּלִים׃			
	Ailaim	אֵילִים׃			
9	Deimwn	דֵּימֹון׃			
	Arinl	אַרְיִן׃			
	Asama	אַסָּמָה׃			
16:8	Sebamā	סֶבְמָה׃			
	Iazhr	יָזָר׃			
20:1	Tanāθan	תַּנְתָּן׃			
	Arā	אַרְאִי׃			
22:15	Somrār	סֹמְרָר׃			
20	Chelkioo	חֶלְקִי׃			

Psalm 7:1	Χουσεὶ [Χουσε Α]	שׁוּסַי	Psalm 133:3	Ἄερμων	חֶרְמוֹן
39:1	Ἰδεοῦν	יִדְעוּ			
42:1	Κόρι	קֹרִי	Prov. 25:1	Ἐξεκίου	חֶזְקִי
	Ἑρμωνίμ	חֶרְמוֹן			
48:8	Θαρσεῖς	תְּרַסִּי	Job 1:1	Αὔσιτιδι [Αυσετιδι Η]	אֲשִׁיטִידִי
50:1	Ἀσάφ	אֲסָפִי		Ἴώβ	יֹב
51:2	Βηρσαβει	בִּרְשָׁבַי	2:11	Ἐλεφάξ [φας 4:1	אֵלֶפֶס
52:2	Δωήκ	דּוֹהֵק		Θαιμανῶν	תַּימָנִי
53:1	μαλιθ	מַלְיָה		Βαλδαδ [Βαλδασ Α]	בַּלְדַּד
54:2	Ζεφαίους	צִפְאִי		Σαυχαίωρ [Αυχ. Α]	שׁוּחַיִר
56:1	Γέθ	גֶּת		Σωφάρ	שׁוֹפָר
60:2	Σωβάτ	שׁוֹבָט		Μειραιῶν	מֵירָיִם
	8 Σίκιμα	סִיקִימָה	22:24	Σωφείρ	שׁוֹפֵיר
68:15	Σελμών	שֵׁלְמוֹן	32:2	Ἐλειός	אֵילֵי־עֵלִי
72:1	Σαλομών [Σαλωμων Η]	שְׁלֹמֹן		Βαραχειήλ	בַּרְכַּיָּה
	10 Σαβά	שַׁבָּת		Βουξειτης	בִּזְעִי
	20 Τισσαί	תִּסַּי		Ῥάμ	רָמִי
83:7	Ἀγγαρητοί	אֲנַגְרִיתִי	38:32	Μαζουρῶθ	מַזְזִית
	8 Ναιβάλ [Ναιβαλ Η-Τεβαλ Α]	נַבָּל	42:14	Ἡμίραν	חִמְרָן
	10 Σεισαρά	שִׁיסָרָה		Κασίαν	קַסְיָן
	Ἰαβεὶν	יָבֵן		Ἀμαλθείας ^{κίρας} [Αμαθίας Η]	אֲמַלְתִּיָּא
	11 Ἀενδῶρ	אֶנְדוֹר			
88:1	Αἶμάν [Αιθαν Α]	אֵימָן	Cant. 4:8	Σανίρ [Σανιρ Η]	שָׁנִיר
89:1	Αἰθάν	אֵיתָן		Ἑρμών [Αερμων Η Α]	חֶרְמוֹן
	13 Θαβώρ	תְּבֹר	6:12	Ἀμιναδάβ	אֲמִינָדָב
106:28	Βειλφογῶρ	בִּילְפֹּגֹר	8:11	Βεθλαμών [Βελλαμων Η]	בֶּתְלָמוֹן
111:1	Ἀλληλουία	אֱלֹהִים			
120:5	Κηδάρ	קֶדָר			
132:6	Ἐφραθα [Ευφραθα Α]	חֶפְרָה			


<u>Ruth</u>	1:2	Ἀβειμέλεχ [Αβι"Α]	אָבֵימֶלֶךְ
		Μααλὼν	מַאֲלֹן
		Κελαίων [ΧελεωνΑ]	כֵּלְאִיֹן
		Βαθλείμ- and Βαιθ"	בֶּתְלֵם וְבֵית
	3	Νωζιμείν	נוֹזִימֵיִן
	4	Ὀρφά	אֶרְפָּא
		Ρουθ	רוּת
	2:1	Βόος	בֹּקֶשׂ
	4:17	Ωβήδ	אֲבִיָּה
	18	Φαρίς	פָּרִישׁ
		Ἑσρών	הֶסְרֹן
		Ἀρράν	אַרְרָן
	20	Σαλμάρ	שַׁלְמֹר

<u>Esther</u>	1:1	Ἀρταξέρξης	אַרְטַחְשֶׁרֶשׁ
		Ἰνδικῆς	יִנְדִּיקָה
	2	Σούσοις	שֹׁשַׁן
	9	Ἀστίν	אַשְׁתִּי
	10	Ἀμάρ	אַמְּרָה
		Μαζάν [Βαζαν δ']	מֶדֶיָּה
		Θαρρά [ΘαρεβωαΑ]	הַרְבֵּי
		Βωραζή	בֹּרְשִׁי
		Ζαβολθά [ΖηβαθαθαΑ]	זָבְדָּה
		Αβαταζά	אַבְדָּגָה
		Θαραβά [ΘαβαζΑ]	תָּרְבִּי
	14	Ἀρκεσαῖος	אַרְכֵּשָׁר
		Σαρσαθαῖο	שָׂרְשָׁה

<u>Esther</u>	2:5	Μαρδοχαῖος	מָרְדֳּכָי
		Ἰαείρου	יָדָי
		Σιμερίου	שִׁמְעִי
		Κεισαίου	כִּישָׁי
	7	Ἐσθήρ	הַסְּתֵר
	3:1	Αμαδαθου Βουγαῖορ	אַמְדַּתְּ בֹּגַיִר
	7	Ἀδάρ	אֲדָר
	4:5	Ἀχραθαῖορ	אַχְרָתָי
	5:10	Ζωσάραν [ΣωταρανΑ]	זִשְׁכָּר
	9:7	Φαρσάν [Φαρσαννισιανδ']	פָּרְסַן
		Νισταῖν	נִשְׁתָּיִן
		Δελφών	דִּלְפֹּן
		Φασγά	פָּסְגָה
	8	Φαρσαδάθα [Φαρααθα δ']	פָּרְסַדָּתָה
		Βαρσά [ΒαρελχΑ]	בָּרְשָׁה
		Σαρθαχά	שָׂרְתָחָה
	9	Μαρμασιμιά	מָרְמַשִּׁימִיָּה
		Ρουφαῖορ	רוּפְתָי
		Ἀρσαῖορ	אַרְשָׁי
		Ζαβουθαῖορ	זָבְדָּי
	16	Φρουραῖ [Φρουριμ δ']	פְּרֻרָי
	3:7	[Νισαν δ']	נִשָּׁן

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